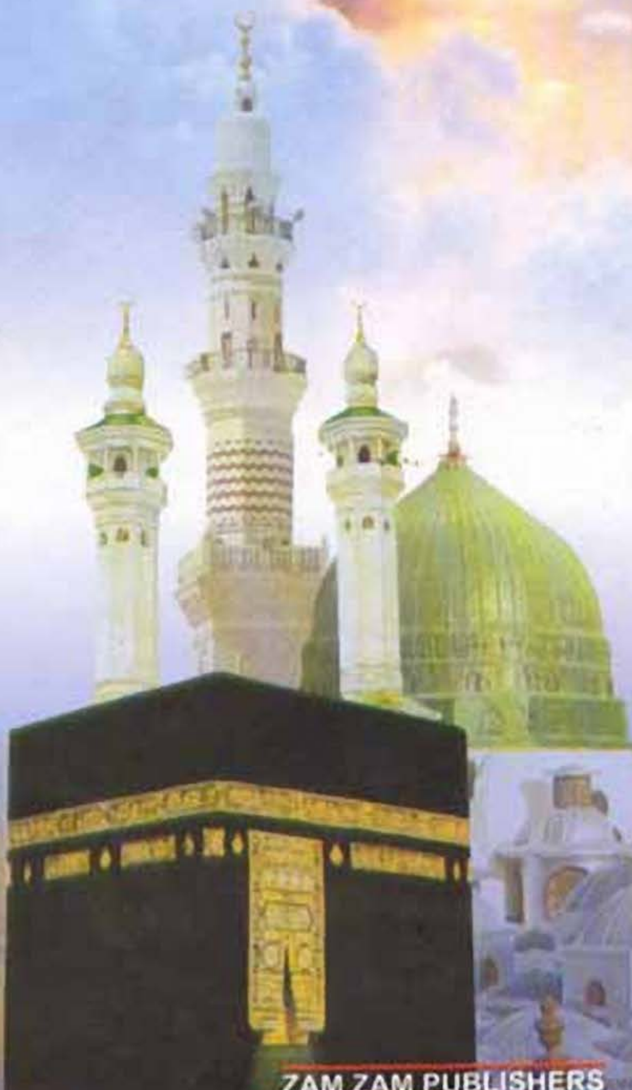
KITABUL HAJ

By:

Mufti Muhammad Aashiq Illahi Muhajir Madani
(Rahmutullahi Alayh)

Translated by:

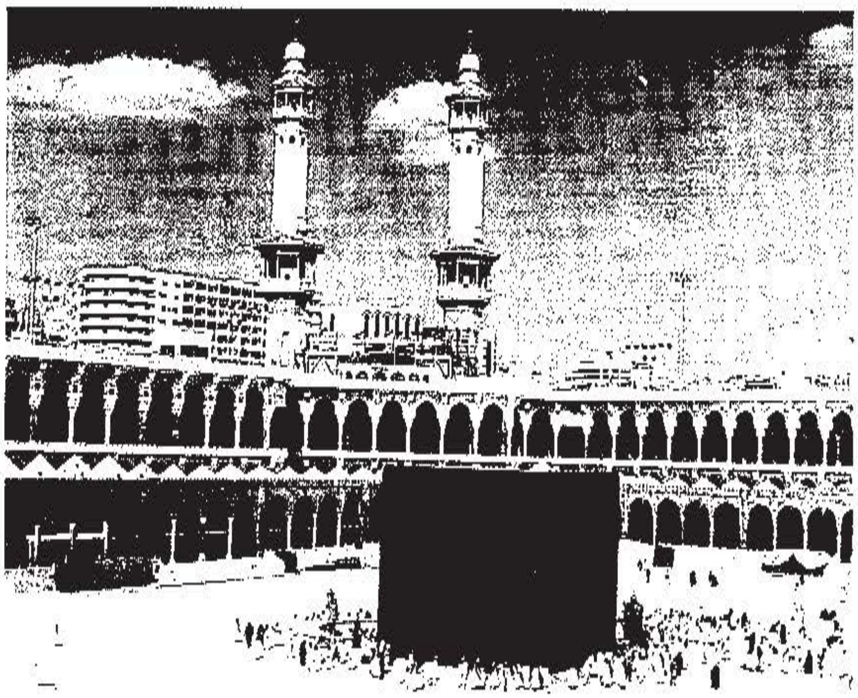
Mufti A.H. Elias



ZAM ZAM PUBLISHERS

كتاب الحج

Kitaabul Haj



By:
Mufti Muhammad Aashiq Illahi-Buland-Shahri

Translated by:
Mufti A.H. Elias

Publication Projection for 1996
If the Creator Wills.

BOOKLETS:

1. Zakaat Made Easy :
2. Virtues Of Wudhu :
3. Laws of the Beard/Hair :
4. Masjid Laws :
5. Islaam at a Glance :
6. Invitation to Islaam :
7. Why Accept Islaam :
8. Hadrat Abu Bakr (R.A.):
9. Hadrat Umar (R.A.):
10. Hadrat Uthman (R.A.):
11. Hadrat Ali (R.A.):
12. Hadrat Muawiya (R.A.):
13. Hadrat Madhi (R.A.):
14. Kitaabul Bidat Part 1 :
15. Lessons from the Stories of the Ambiyaa (Adam-Saleh) :
16. Ambiyaa & Sahabah in Maududi's Sight :
17. Moulana Hussein Ahmed Madani & Maududi SB. :
18. Critism & the Right of Criticism :
19. Jannat :
20. Short Surahs :
21. Learn A Hadith A Day (Part 1 : 120 Ahadith) :
22. Taraweeh Summary :
23. Just 15 Minutes :
24. Main Features of the Shia's

LEAFLETS

1. Haj Made Easy
2. Salaat Time Table
3. Salaat Janaaza (Card)
4. 25/27 Benefits of Salaat
5. Islaam in Brief
6. Tauheed - Concept of Allah in Islaam
7. Risalaat - Prophethood in Islaam
8. Aakhiraat - Life After Death
9. Quraan
10. Sahabah (R.A.)
11. Concept of Worship in Islaam
12. Human Rights in Islaam
13. Economic System in Islaam
14. Moral System in Islaam
15. Islaam - What Others Say
16. Muhammad (S.A.W.) - What Others Say.

Be On Our Mailing List Write to:

Mufti Afzal Hoosen Elias

P.O. Box 131264, Northmead 1511

☎ 011-423-1072

083-786-5509

IMPORTANT:-

This book is based on the Hanafi Mazhab only.Ulemaa may refer to Durre-Mukhtaar, Raddul-Mukhtaar, the marginal notes of Shaami, Hedaya Vol.One, Fataawaa Aalamgiri and Ghuniyatul Manaasik. Arabic terms will be explained on their first occurrence only.

INDEX

INDEX

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

KITAABUL-HAJ

ESSENTIAL ADVICE FOR THE RESPECTED HUJJA

Islaam is based on five pillars,of which ,one is the Haj of Baitullaa is stated in the Qur'aan:-

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ
إِلَيْهِ سَبِيْلًا ؕ

" It is necessary for those who have the means to perform Haj of Baitullaah,to do so"

.From amongst those upon whom Haj is obligatory (fardh),there hundreds and thousands who perform Haj and hundreds and thousa who do not perform Haj.Some repeatedly postpone the performance Haj from year to year whilst others do not even intend to perf Haj.The Hadith depicts a severe and stern admonition to that person dies without performing Haj after it had become compulsory on hi that :--

مَنْ حَجَّ لِلّٰهِ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ
كَيَوْمٍ وَلَدَتْهُ أُمُّهُ

" if a person dies without performing Haj,without a valid excuse s as an oppressive ruler or an ailment which prevented him from mak Haj ,then he may (may desire to) die as a Jew or a Christian"

Allaah save us ! What a severe admonition for those upon whom is obligatory and they do not do so because of laziness or wor

commitments and without any Shar'ee (valid) reason.The end may be very unfortunate for such people.Many people do not perform Haj using the excuse of their children's weddings ,or the construction of their houses and more commonly,their involvement in business. All these are not Shar'ee (valid) reasons.

There are many virtues of Haj.Hadhrat Abu Hurairah (R.A.) narrates that Rasulullaah (S.A.W.) said :-

مَنْ حَجَّ لِلّٰهِ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ
كَيَوْمِ وَلَدَتْهُ أُمُّهُ

"Whosoever performed Haj only for Allaah and did not say such words which are said to women,and did not sin (becomes purified from sin) returns as he was on the day his mother gave birth to him." (Bukhari/Muslim).

And Hadhrat Abu Hurairah (R.A.) also narrates that Rasulullaah (S.A.W.) said:-

اَلْحَجُّ الْمَبْرُوْرُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ

"The reward of Haj Mabroor is nothing but Jannah." (Bukhari/Muslim).

Haj Mabroor is that Haj without sin.Some Ulemaa have said that Haj Mabroor is the Haj wherein there is no fame and show.Some eminent Ulemaa say that Haj Maqbool (accepted Haj) is Haj Mabroor.

Like Haj,Umrah is also an Ibaadat (devotion).It is also performed in Makkah,and there are certain procedures which have to be carried out.

Rasulullaah (S.A.W.) has said that those who go for Haj and Umrah are

guests of Allaah Ta'aala.Their status is so high that when they m
duaa (pray),it is accepted and when they seek for forgiveness f
Him,He forgives (blesses) them. (Ibn-e-Maajah).

Rasulullaah (S.A.W.) also states that Haj and Umrah rem
improvision and sins just as the furnace removes flaws (defects) f
iron,gold and silver .(Tirmidhi).

Many people postpone the Haj from one year to the next.Rasulul
(S.A.W.) has said that whoever wants to perform Haj should d
quickly. (Abu Dawood).We do not know when death will overtake
is best to proceed for Haj in the same year that it becomes Fardh.T
who do no.t do so, deserve admonition.Many who do go for Haj,
deserve admonition because they do so without learning about Haj
the etiquettes of this blessed journey.Then,because they have left t
a completely worldly environment and are habitual sinners,they cont
to engage in sinful acts not only during the Haj journey but even du
the five days of Haj.This is indeed very regretful.

Everyone knows that without knowledge nothing is achieved.It is in
neglectful that no enthusiasm is showed and no preparation made f
fardh which is performed once in a lifetime.The information about
to create the love for Allaah and His Rasul (S.A.W.) receives
attention.But yes! the information about how to tie up the lug
,protect the bags,the food for the journey and even the cigarettes rec
a lot of attention!.

Many feel comfortable that the agents will teach t
everything.Whereas his duties are the administration,organisation
supervision of the tents and the arrangement of the buses etc.Bes
this,one agent is in charge of so many Hujjaaj,that it is difficult to t
everyone.Under such conditions,let alone the sunnats and etiquette

Haj,even the Waajib (compulsory) acts are left out.What a tragedy that after undertaking such a lengthy journey,spending such a large amount,and separating from the country,household and family members,the Haj is not performed in accordance with the Shariat.

It is necessary for an intending Hajji to learn the correct method of performing Haj from an Aalim who has previously performed Haj,and to obtain a book which explains the necessities of Haj which he must carry it with him at all times.Time spent with a practical Aalim,studying about Haj will prove useful.This will ensure that Inshaa-Allaah,together with learning the laws,rules and virtues of Haj,there will also be steadfastness on the etiquettes of the journey.Making Zikr of Allaah with the heart and with the tongue will become a habit.The masnoon duas will be learnt and the importance of Haj will be engraved in the heart.When Haj is performed then, Inshaa-Allaah the enjoyment and the sweetness and freshness will be felt and sweetness of the love and the ecstasy will be felt in the heart.

TO REMAIN FREE FROM SIN DURING THE JOURNEY OF HAJ.

The journey of Haj is one filled with love.It is a journey of the beloved.It is essential to focus constant attention towards the Beloved Reality (Jalle Jalaalahu).Instead of this,what happens is that the Haaji neglectfully spends the two to three months immersed in sin as usual.In fact,some people actually commit more sins than usual.Sins which they never performed before Haj start being performed during the Haj journey.For example,on reaching Jeddah or Makkah,he buys a tape-recorder.With it he buys a pre-recorded cassette of songs.Therefore, throughout his stay in the Haramain,and along the journey,and even on returning home he spends his time listening to music and making others listen to it as well.This is the manner in which

one goes for Haj and inherits a complete sin.

One should generally abstain from sin at all times,but moreso durin journey of Haj.One should be especially cautious of the evil g because the opportunities for this are greater during this journey.

Before commencing for Haj,one should repent from all previous sin protect oneself from the sins of the journey.On ones return one sl save oneself from sins so that ones life as a Haaji becomes an exa of goodness and piety for the people of the town and the locali follow.

One should be especially careful to abstain from useless talk,futile, and playful actions during the journey of Haj.Spend most of the ti the Blessed Haramain instead of in the bazaars.

Try to complete the Qur'aan as many times as possible in Masjid-e-Haram.Perform tawaafs (circuits around the Ka abundantly.Complete the Qur'aan in Madinah Munawwarah and the Durood Shareef in abundance.Make alot of Zikr at every plac under all circumstances.These days,the Haajis condition is such more time is spent in the bazaars than in the Haramain.Item upon is purchased to show to others.Those who see it enquire how to c it and rush to get it for themselves,irrespective of whether they n or not.

Meetings of buying and selling are held at the various places o (hotels etc.).One is busy eating,drinking and inevitably getting inv in backbiting.In brief,the whole journey gets spoilt.There is als forethought about what a royal welcome one will get on returning l People at home are informed by letter and telegraph about the a and the one returning feels hurt if anyone did not make it to the s or airport to welcome him and they are denied any Blessed gift be

they did not come to welcome him.It is clear that pomp and show destroys every Ibaadat.This prevents the Haj from becoming Mabroor (accepted).On arrival home,the procedures of invitations and functions are persevered.In these functions also,pomp and show is displayed.

Previously it was known that the gift of Makkah is Zam Zam water and of Madinah,dates.People used to take these items and a person who received a drop of Zam Zam and a half a date were overwhelmed with uncontrollable delight.Today the hearts of people have hardened towards the value and status of these items and regard the gifts of Chinese,Japenese,European and American origin as being very classy.The Haji is therefore concerned in gifting these items to his children,wife,sons,daughters,daughter-in-laws and parents.He searches for the special brand names of watches,radios and tape recorders in the bazaars of Makkah and Madinah.Another terrible custom has emerged before us of buying televisions and VCR's.These are taken home and where previously lay cradles of Ilm (knowledge) and Amal (action) ,now are replaced and polluted with filthy films and drama.This provides the parent and the coming progeny with the means to destruction.

Haj,which at one time was a means of piety,abstinence,goodness,and obtaining the love of Allaah has been diluted with sins,transgression and disobedience.May Allaah grant us the understanding and the ability to do good.

This humble servant has mentioned that this book is a concise method of performing Haj and Umrah with it's rules and regulations,and has made an effort to explain things simply.Those who benefit from this book should remember this humble servant,his Sheikhs (ustaads) and parents in their duaas - especially in the duaas at Arafaat and Muzdalifah.

The humble servant for the Mercy of Allaah, Muhammed Ashiq Ellahi

Bulanshar'ee. Madinah Munawwarah. 15 Jamadus-Thani 1403 A.

عفا الله عنه وعافاه

UPON WHOM IS HAJ FARDH

Haj is fardh upon that person who has more than nece wealth,which can be spent on conveyaance (transport) for rea Makkah, and for a moderate daily board and lodge,and has enou leave behind as expenditure for his family.

RULE ONE: If a person has enough money to reach Makkah an Madinah,then Haj is Fardh on him.

RULE TWO: It is only Fardh to perform Haj once in a lifetime.I has been performed many times,only one will be accepted as Far rest will be regarded as Nafl.Nafl Haj also carries a great reward.

RULE THREE: If Haj was performed before the state of adulthoo one went for example.with ones parents when still young,then this a Fardh Haj.Haj will again become Fardh (if one has the means), one reaches adulthood.

RULE FOUR: If a person took a loan, or after begging,performe when he was not well-to-do and later became wealthy,then it Fardh to perform Haj again.

RULE FIVE: IT IS A CONDITION FOR WOMAN TO TRA WITH HER HUSBAND OR A MAHRAM.

It is prohibited for a woman to travel for a distance of forty eight (88km.) or more without a Mahram or her husband.This rule a irrespective of whether the journey is by rail,motor or by air an

whether the purpose of the journey be for a worldly or a Deeni purpose.

Hadhrat Abdullah bin Abbaas (R.A.) narrates from Rasulullaah (S.A.W.)

لَا يَخْلُوَنَّ رَجُلٌ بِامْرَأَةٍ وَلَا تُسَافِرَنَّ امْرَأَةٌ إِلَّا
وَمَعَهَا مَحْرَمٌ فَقَالَ رَجُلٌ يَا رَسُولَ اللّٰهِ اكْتُتِبْتُ
فِي غَزْوَةِ كَذَا وَخَرَجَتِ امْرَأَتِي حَاجَّةً قَالَ اذْهَبْ
فَاحْجُجْ مَعَ امْرَأَتِكَ

"Never should a man (non-mahram) ,be secluded with a woman,and never should a woman journey but with a Mahram.Hearing this one person said"---I have written my name for Jihaad and my wife has departed for Haj.Nabi (S.A.W.) said :"Go and join your wife for Haj." (Bukhari/Muslim).

This prohibition is for the young and the old woman.Some women think that it is permissible for a few women to journey together without a Mahram.This belief is totally erroneous.Rasulullaah (S.A.W.) has stressed this prohibition to include all women.The going for Haj or Umrah without any Mahram is strictly forbidden and is a sin.Many women perform their Haj or Umrah and spoil it by committing the sin of going there without a Mahram and thus acting contrary to Shariat.

It is necessary for Muslims to adhere to the Shariat instead of following their own desires.It is necessary to be even more cautious for worldly journeys.Journeys of fifteen to twenty minutes should not be undertaken without a Mahram.In this lies the protection for modesty,dignity,honour and innocence.

THE MAHRAM

That person with whom marriage can never ever be proper is a Ma
(i.e.father,son,son's son,daughter's son,son-in-law,father-in-law,ma
uncle,paternal uncle). It is important to note that the sons
paternal and maternal uncles and aunts are not Mahram,because ma
is permissible with them.Similarly,the brother-in-law(sisiter's hus
is not a Mahram, for if he divorces his wife then it becomes perm
for him to marry his wife's sister.

If there be a foster brother (who has shared the milk of the
woman) within two years of birth,then he is her Mahram and sl
accompany him for Haj or Umrah.

It is also important that anyone who is classified as a Mahra
whose modesty and dignity is questionable, or one is not at eas
him, then it is not permissible to journey with such a Mahram no
how closely one is related to him.

Some women make another person a father, brother or son at r
and proceed together on journey.There is no Shar'ee bas
this.Calling someone son or brother does not make him a Mahr
is just like all other strangers.

RULE ONE: If a woman has so much wealth to go to Makkah
the Mahram and/or her husband is ready to accompany her,the
Fardh for her to go for Haj .If she goes without her husban
Mahram,she will be sinning.When she has the MEANS a

MAHRAM, then she may proceed for Haj whether her husband grants permission or not.

RULE TWO: If she has no Mahram or if it is a Nafl Haj, then the husband has the right to prevent her from going.

RULE THREE: If a woman has the means and the Mahram but is in the period of Iddat (waiting period after the death or divorce of her husband) ,then it is not permissible for her to go for Haj.The Iddat can be on the dissolution of marriage or divorce or the death of her husband.If she performed Haj or Umrah during Iddat then she would be a sinner.

RULE FOUR: If a woman has the means but did not find a Mahram to accompany her and passed her whole life in this manner but could not find one,then she should make a wasiyyat in her will that on her death,it is waajib for someone to perform Haj on her behalf and this wasiyyat should be executed from one third of the will.

THE FARAAIDH, WAAJIBAAT AND SUNNATS OF HAJ

THERE ARE THREE FARAAIDH OF HAJ:-

1) To make the intention in the heart and to recite the Talbiyaah.This is called Ihraam. (Literally, the two unsewn pieces of cloth are also called Ihraam).

2) To stay in Arafaat - even if it be for a little while only,after Zawaal of the 9th of Zil Haj until the pre-dawn of the 10th Zil Haj.

3) Tawaaf-e-Ziyaarat - which is performed AFTER the stay in

Arafaat.Tawaaf BEFORE the stay in Arafaat will NOT be re as Fardh.If any one of the above is not performed then the H not be performed and one will NOT be able to redeem it thr Damm (penalty).

WAAJIBAAT OF HAJ

THERE ARE SIX WAAJIBAAT IN HAJ

1) To stay in Muzdalifah on its time.
2) To make Sa'ee between Safaa and Marwah.
3) To perform Ramee (pelt pebbles at the Shaitaan).
4) For the Qiraan and the Mutamatti to make sacrifice (Qurban
5) Halq - To shave the head or to remove the hair,(Qasr).
6) Aafaaqi -For those who stay outside the meeqat,to perform Tawaaf-e-Widaa.The rule of Waajib is that if any one of t discarded,whether intentionally or unintentionally,the Haj v valid but penalty will be essential. (Details later.)

SUNNATS OF HAJ

1) For a Mufrid,Aafaaqi and Qaarin to perform Tawaaf-e- Qudo entry).
2) To make Ramal and Idhtibaa'during Tawaaf-e-Qudoom (if S to be made after this) ,If Sa'ee was not made after Tawaaf- Qudoom,then it should be performed after Tawaaf-e-Ziyaara
3) To proceed to Mina on the morning of the 8th Zil Haj and perform five salaats there.
4) To proceed for Arafaat from Mina after sunrise on the ninth Haj.
5) To refrain from proceeding to Arafaat before the Imaam of
6) To stay the night at Muzdalifah on ones return from Arafaa

7) To perform ghusl in Arafaat.
8) To spend the nights and days in Mina.

The order of Sunnat is that to discard some of them intentionally is undesirable, whereas their performance reaps reward.Discarding these does not necessitate penalty.

MEEQAT

Rasulullaah (S.A.W.) has specified certain places which one cannot cross without Ihraam on entering Makkah Muazzamah from any direction.These are called Meeqat (singular)--Mawaaqeet (plural).

Those coming from Madinah Munawwarah should wear their Ihraam at Bir-Ali (its old name is Zulhulaifah).It is permissible to wear it from Masjid-e-Nabawi.

For those coming from Shaam (Syria) Jath is the Meeqat.This area was prohibited in the time of Rasulullaah (S.A.W.).Now it is not.These days,those coming from Syria,generally also wear the Ihraam at Bir-Ali.

The Meeqat for those coming from Najd and Taif is QAIN,but these days the name is not known.Those coming from Taif wear the Ihraam at Wazi Mahram.There is a Masjid constructed here.

For those coming from Iraq,Rasulullaah (S.A.W.) specified the Meeqat as Zaath and for those coming from Yemen,the Meeqat is Yaalamlam.

Those coming from India,Pakistan,and Bangladesh by sea,pass the parallels of Yaalamlam where generally the Ihraam is adorned.To adorn Ihraam there is better.If passengers from there onwards come by sea and adorn Ihraam in Jeddah ,then some Ulemaa state room for it's

permissibility.But those who come by air from Bomba Karachi,should adorn Ihraam in Bombay or Karachi or after one hours of their flying time.They should not reach Jeddah withot Ihraam , because the aeroplane crosses a Meeqat.If someone cr Meeqat without Ihraam and reaches Makkah,then he has sinn Damm (penalty) is necessary.

ABOUT IHRAAM

When anyone proceeds to Makkah, it is necessary to adorn the of Haj or Umrah en route or at the Meeqat which he passes way.Haj can be performed on speecific days of the year, Umrah can be performed on any day except on the days of Haj, (10th,11th,12th,and 13 of Zil Haj).To perform Umrah on these Makrooh (detested).

On reaching the Meeqat,clean oneself thoroughly and ghusl.Thereafter wear one cloth as an under covering (trouser) a on top.Then cover the head with the top piece and perform two with the intention of Ihraam,provided that it is not the Makrooh t Salaat.Or else adorn the Ihraam without salaat.To recite the Ta with the intention of Haj or Umrah is Ihraam.After salaat make in of Haj or Umrah.

If one intends for Haj alone then say:-

اَللّٰهُمَّ اِنِّىْ اُرِيْدُ الْحَجَّ فَيَسِّرْهُ لِىْ
وَتَقَبَّلْهُ مِنِّىْ.

"Yaa Allaah ,I intend for Haj,You make it easy for me and acc

If one intends for Umrah only then say:-

اَللّٰهُمَّ إِنِّيْ أُرِيْدُ الْعُمْرَةَ فَيَسِّرْهَا لِيْ
وَتَقَبَّلْهَا مِنِّيْ.

"Yaa Allaah,I intend for Umrah,You make it easy for me and accept it."

Sometimes the intention for Haj and Umrah is made together.This is called Qiraan.The intention is:-

اَللّٰهُمَّ إِنِّيْ أُرِيْدُ الْحَجَّ وَالْعُمْرَةَ فَيَسِّرْهُمَا لِيْ
وَتَقَبَّلْهُمَا مِنِّيْ.

"Yaa Allaah,I intend for Haj and Umrah,You make both easy for me and accept it."

If one intends in any other language besides Arabic then it is also proper.Furthermore,if one says nothing by tongue and only intends with the heart then also intention is made.

After intention,say the words of the Talbiyaah.The Masnoon words of the Talbiyaah are:-

لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيْكَ لَكَ
لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ،
لَا شَرِيْكَ لَكَ،

" I am present,Oh Allaah,I am present. You have no partner,I am present. Definitely all Praise and Grace are Yours. The entire Universe

is Yours,You have no partner."

Ihraam does not begin with the intention only,but one enters Ihr
making the intention and reading the words of the Tal[illegible]aah.Th
on the head is to be removed before reading the Talbiyaah.Re
Talbiyaah in abundance in a loud voice during the journey.Especi
changing positions etc. e.g. morning and evening,standin
sitting,entering and exiting,at the time of meeting,after Fajr salaa
time of departure,on boarding and disembarking,on sleeping
awakening.During these times,it is stressed to recite
Talbiyaah.Whenever reciting Talbiyaah,do so three times.Recite
Shareef after that.Then recite this duaa:-

اَللّٰهُمَّ إِنِّيْ أَسْئَلُكَ رِضَاكَ وَالْجَنَّةَ
وَأَعُوْذُ بِرَحْمَتِكَ مِنَ النَّارِ

*"Yaa Allaah,I ask of You,Your Pleasure and Jannah,and throu
Mercy I seek (desire) protection from the punishment of the fi*

RULE ONE: The women should not recite the Talbiyaah lou
should recite it audibly in such a way that she can hear it herse

RULE TWO: A famous error is the belief that a woman's Ihraa
valid until she wears a special cloth on her head.To wear the clot
incorrect but to hold a belief that the Ihraam is invalid with
cloth,is incorrect.If one ties such a cloth then this should be rem
the time of wudhu,so that masah can be made.

THE PROPERTIES OF IHRAAM

On making the intention for making Haj or Umrah,and a
Talbiyaah one enters Ihraam.It now becomes essential for
abstain from the prohibitions of Ihraam which are:-

1) It is prohibited for a women to wear clothing which is NOT sewn and covers the whole body with one piece.It is also prohibited to wear a cloth which is buttoned or atttached together in the same way that it is usually sewn.
2) To cover the head or face.For a woman only the head remains covered.
3) The use of fragrance.
4) To remove hair from the body in any way.
5) Pairing the nails.
6) Hunting of land animals.
7) To be lustful or to engage in marital relations.

LAWS OF IHRAAM

RULE ONE: By making the intention and reading the Talbiyaah,Ihraam is adorned.It is Masnoon to make ghusl before the Talbiyaah and to perform the two rakaats salaat. If the opportunity for ghusl and salaat was not available then the Ihraam will be valid without it.To do so without an excuse is Makrooh.

RULE TWO: The ghusl for Ihraam is masnoon and also for cleanliness and neatness.Thus it should be performed by women in Haidh or Nifaas and also by children.

RULE THREE: If a person made wudhu and two rakaats salaat but did not make ghusl at the time of Ihraam,then this is also permissible.

RULE FOUR: It is not prohibited to make Tayaamum instead of ghusl for Ihraam if water is not available or due to some other excuse.The salaat of Ihraam with tayaamum is valid on condition that it's performance is in accordance with the principles of Shariat at the time that it is performed.

RULE FIVE: If a person makes the intention of Haj or Umrah an the Talbiyaah after a fardh salaat and did not perform a separat rakaats of Ihraam,then this is also proper.

RULE SIX: The two rakaats Salaatul-Ihraam is Masnoon when time is not Makrooh.If it is Makrooh time and one is crossir Meeqat,then make the intention of Haj and Umrah and reci Talbiyaah,without performing the two rakaats.

RULE SEVEN: If one had the opportunity but did not mal ghusl,wudhu and salaat due to laziness,and entered Ihraam and ma Talbiyaah intentionally,then this is Makrooh.

RULE EIGHT: If a person experiences a wet dream while in Ih does not affect the Ihraam.Wash the cloth and make ghusl.If th has to be changed,it may be changed.

RULE NINE: If one is wounded in Ihraam,then this also does no the Ihraam and no penalty is liable.

RULE TEN: It is permissible to take a vaccine or an injection in I

RULE ELEVEN: In Ihraam,the fardh ghusl remains Fardh a Sunnat ghusl remains Sunnat.To take ghusl for coolness proper.However one should not remove the dirt by scrubbing o soap.

RULE TWELVE: It is Makrooh to comb the hair of the head o or to scratch these areas where there is the possibility of the hair out.One should scratch so gently that the hair does not fall off.

RULE THIRTEEN: Make khilaal (pass the hands through) of th in such a manner that the hair does not fall.

RULE FOURTEEN :It is permissible to look in the mirror,or to remove a tooth while in Ihraam.Miswaak is also masnoon as usual.

RULE FIFTEEN: It is permissible to kill harmful animals or insects such as a scorpion,bug,flea,mosquito,wasp,hornet,red/yellow wasp,etc.

RULE SIXTEEN: Although it is better to wear white in Ihraam,other colours are also permissible.

RULE SEVENTEEN: To cover oneself with a blanket,duvet or covering is permissible.It is also permissible to wear a double layer of clothing on the top or the bottom,or a blanket on the cloth or two cloths at the lower part of the body.

RULE EIGHTEEN: It is permissible to tie a belt or a purse to the bottom layer for securing money etc.

RULE NINETEEN: There is nothing wrong with replacing the Ihraam cloth with another piece if the one initially worn becomes soiled,and was removed for washing.

RULE TWENTY: It is permissible to wear a watch or spectacles in Ihraam.

RULE TWENTY-ONE: It is not permissible for men to wear socks,shoes or boots while in Ihraam.Men have to wear open sandals.The top (upper) bone has to be open and visible.

RULE TWENTY TWO: Generally one must abstain from all sins but even moreso while in Ihraam.

RULE TWENTY THREE: It is Makrooh to speak things which encourage the relationship between husband and wife.

RULE TWENTY FOUR: Fighting and quarrelling is discourage
times.This should be abstained from even moreso during Ihraan

RULE TWENTY FIVE: It is prohibited for a man or a woman
a land animal.This entails a penalty but one can slau
duck,fowl,goat,camel or cow in Ihraam,as well as out of Ihraam
can eat its meat as well.

LAWS OF TALBIYAAH

RULE ONE : At the time of Ihraam,it is a condition to say the
with the tongue.If one says it in the heart then one has not yet
into the state of Ihraam.

RULE TWO: After adorning Ihraam,it is Mustahab to recite Ta
in abundance,especially when changing conditions/positions e.g.
and evening ; standing and sitting ; entering and exiting ;
people and leaving people ; on awakening ; on boardin
disembarking ; on ascending and descending.Under these cond
is highly emphasised and desirable to recite the Talbiyaah.

RULE THREE: One should not speak in between the Talbiyaah.
someone reciting the Talbiyaah is Makrooh.

RULE FOUR: If someone greeted one whilst reciting the Talbiy
it is permissible to reply.However it is better to reply on finis
Talbiyaah,on condition that the person to whom one is to reply
go away.

RULE FIVE: One should recite Talbiyaah after the Fardh a
salaats and during the days of Tashreeq.Recite the Talbiya
reciting the Tashreek.If the Talbiyaah was recited then the Ta

Tashreek lapses.

RULE SIX: If a Masbooq (one who joins the Jamaat after a rakaat or more has been performed.) recites the Talbiyaah with the Imaam,then the salaat becomes invalid.

RULE SEVEN: Talbiyaah should be recited individually and not collectively.

RULE EIGHT: It is Makrooh to reduce/decrease the words of Talbiyaah.

RULE NINE: If one sees something out of the ordinary,say:-

لَبَّيْكَ إِنَّ الْعَيْشَ عَيْشُ الْآخِرَةِ

RULE TEN: Men should recite the Talbiyaah audibly but not very loudly.

RULE ELEVEN: It is prohibited for women to recite the Talbiyaah loudly.

RULE TWELVE: The Talbiyaah of Haj lasts upto the commencement of the Rami on the tenth of Zil Haj. The Talbiyaah should be suspended on the commencement of the Rami of the Jamaraah Aqbah.Do not read it thereafter.In Umrah it is read until the commencement of Tawaaf.On beginning the Tawaaf of Umrah,stop reciting the Talbiyaah.

THE IHRAAM OF WOMEN

The Ihraam of women is the same as the Ihraam of men.The making of ghusl,two rakaats salaat,the intention for Haj or Umrah and the reciting of Talbiyaah results in the entry into the state of Ihraam. If a woman is in Haidh or Nifaas and goes to Makkah or wishes to enter the

Haram then she should adorn the Ihraam in the following man

1) Make intention for Haj or Umrah,
2) Recite the Talbiyaah,
3) and if not Paak (pure) on entry into Makkah,wait until pur been attained.
4) Until purity has been attained, DO NOT ENTER THE MA
5) When she is paak,she should perform ghusl,and then make Tawaaf and Sa'ee.

RULE ONE: The women in Ihraam should dress in the clc normally uses, (i.e. sewn clothing covering her head and entire l cloth should not touch the face.

RULE TWO: It is necessary to observe Purdah from strangers, Ihraam.A famous misconception is that there is no Purdah for Umrah.These are the views of the ignorant.Not allowing the touch the face is one thing.Allowing the face to be viewed by is another.Hadhrat Ayesha (R.A.) says that they were in Ihra Rasulullaah (S.A.W.).Whenever anyone passed nearby,they wc their shawls in front of their faces. (Mishkaat-pg 236 from Abu

From this it is clear that it is prohibited to open the face for st some board etc,is cut and placed on the forehead in such a wa prevent it from touching the face,then purdah can also be obse is better and there is no difficulty in it.

Another important point to be remembered is that the maxin during which the restrictions of Ihraam apply is only thre days.What excuse do those women have who roam around faces open on all the other days ?.

There is also the journey to Madinah Munawwarah,for which there is no Ihraam.Here too a lot of roaming and showing of the face to strangers takes place.What ignorance and unnecessary sinning!.

RULE THREE: Women should not raise their voices while reciting the Talbiyaah.

IHRAAM OF THE IMMATURE

RULE ONE: If a minor child is clever and understanding,then he should adorn the Ihraam himself....and perform all the actions as the adults do.If the child has not yet reached the age of understanding and is still very young, then the guardian should tie the Ihraam for him.

RULE TWO: If a small child who does not yet understand,ties the Ihraam himself and does the other actions of Ihraam himself,then his Ihraam is not valid.If an understanding child does so,his Ihraam is will be valid.

RULE THREE: The guardian cannot tie the Ihraam for a child who is understanding enough to do so himself.The understanding child must do all the actions himself,but those that he cannot do must be done on his behalf by his guardian.However,the child must be made to perform Salaat and Tawaaf.

RULE FOUR: While the understanding child should perform Tawaaf himself,the non-understanding child should be picked up and carried for Tawaaf.Similarly,one should assist the child during the Wuqoof-e-Arafaat,Sa'ee and Ramee.

RULE FIVE: The guardian should prevent the child from the prohibits of Ihraam.However,if a child does an prohibited act,then

there is no penalty on the child nor on the guardian.

RULE SIX. When adorning the Ihraam for a minor boy,remove
sewn clothes and wear him the two pieces as explained for the

RULE SEVEN: If the minor discards one or all the acts of Ihra
it is not necessary to give penalty and neither does Qazaa
compulsory.

RULE EIGHT: The guardian who is most closely related shoul
Ihraam for the minor.For example if the brother and the father
present then the father should tie the Ihraam.However,it
permissible for the brother to tie it.

RULE NINE: The guardian should make his intention with the i
for the non-understanding child,then carry the child and perf
Tawaaf.In one Tawaaf,the Tawaaf for both will be made.

ENTRY INTO MAKKAH AND MASJID-E-HARAM

It is Mustahab to enter Makkah from the cemetery of Makka
Al Mualla.If it is possible to do so easily,or else one may en
any side.It is also Masnoon to make ghusl before en
Makkah.These days it is difficult due to the restrictions
crowds.If it is possible to make ghusl easily then do so.When
Mukarramah is sighted,read this duaa:-

اللهم رب السموات السبع وما اظللن ورب الارضين
السبع وما اقللن ورب الشياطين وما اضللن ورب
الرياح وما ذرين فانا نسئلك خير هذه القرية
وخير اهلها ونعوذبك من شرها وشر اهلها
وشر ما فيها.

"Yaa Allaah,Who is the Rabb of the Seven Skies and of all things which are on it,and the Rabb of Shaitaan and of all those whom shaitaan has misled,and the Rabb of the wind and of all that it blows.Thus,we seek from You good from this habitat and good from it's populace,and we seek protection from the evil/bad of this habitat and from the evil of it's populace."

Some pious elders have recorded this duaa:-

اَللّٰهُمَّ اِنَّ هٰذَا الْحَرَمَ حَرَمُكَ وَالْبَلَدَ بَلَدُكَ
وَالْاَمْنَ اَمْنُكَ وَالْعَبْدَ عَبْدُكَ جِئْتُكَ مِنْ بِلَادٍ
بَعِيْدَةٍ بِذُنُوْبٍ كَثِيْرَةٍ وَاَعْمَالٍ سَيِّئَةٍ اَسْاَلُكَ
مَسْاَلَةَ الْمُضْطَرِّ الْمُشْفِقِ مِنْ عَذَابِكَ اَنْ تَسْتَقْبِلَنِيْ
بِمَحْضِ عَفْوِكَ وَاَنْ تُدْخِلَنِيْ فِيْ فَسِيْحِ جَنَّتِكَ -
جَنَّةِ النَّعِيْمِ اَللّٰهُمَّ اِنَّ هٰذَا حَرَمُكَ فَحَرِّمْ
لَحْمِيْ وَدَمِيْ وَعَظْمِيْ عَلَى النَّارِ اَللّٰهُمَّ اٰمِنِّيْ مِنْ عَذَابِكَ
يَوْمَ تَبْعَثُ عِبَادَكَ

"Yaa Allaah,definitely this Haram is Your Haram,and this city is Your city,and Your Security is true security,and this servant is Your servant.I have presented myself from far cities with many sins and bad deeds.I ask You an asking which is in desperation,and fearing Your punishment.I ask of you that solely due to Your Forgiveness,keep me in Your Haram and enter me into Your Jannah,full of boons from the wide Jannah.Yaa Allaah,definitely,this is Your Haram,thus make my meat and my bones Haraam on Jahannam.Yaa Allaah keep me safe from Your punishment

on that Day when You resurrect Your servants from the grave.

And the following duaa as well:-

اَللّٰهُمَّ اجْعَلْ لِّيْ بِهَا قَرَارًا وَّارْزُقْنِيْ فِيْهَا رِزْقًا حَلَالًا ط

"Yaa Allaah,make Makkah Mukarramah a resting place for me (me with halaal rizk (sustenance)."

When entering Makkah,read the following duaas three times.T duaas can be read when entering any town or city:-

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهَا

"Yaa Allaah,grant us Barakat (blessing) in this city."

Then read:-

اَللّٰهُمَّ ارْزُقْنَا جَنَاهَا وَحَبِّبْنَا اِلٰى اَهْلِهَا
وَحَبِّبْ صَالِحِيْ اَهْلِهَا اِلَيْنَا .

"Yaa Allaah,grant us fruits therein , and make us beloved an dwellers and make us beloved amongst its pious dwellers."

After this,enter Makkah with utmost humility and meeknes in mind the etiquettes,respect and dignity of the place entering.Keep your luggage at some safe place so that your l case,make wudhu and proceed quickly to the Masjid-e-H Masjid in which the Kaabah is situated is called the Masjid-e-H word "Haram" is used in a respectable sense.

On entering the Masjid,read this duaa:-

رَبِّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ ۔

"Oh my Rabb,forgive my sins,and open for me the doors of Your mercy."

(This is the duaa to be read on entering any Masjid.)

When the eyes fall on the Kaabah Shareef,say three times:-

اَللّٰهُ اَكْبَرُ لَآ اِلٰهَ اِلَّا اللّٰهُ

THEN

اَللّٰهُمَّ زِدْ هٰذَا الْبَيْتَ تَشْرِيْفًا وَّتَعْظِيْمًا وَّتَكْرِيْمًا
وَّمَهَابَةً وَّزِدْ مَنْ شَرَّفَهٗ وَكَرَّمَهٗ مِمَّنْ حَجَّهٗ
اَوِ اعْتَمَرَهٗ تَشْرِيْفًا وَّتَكْرِيْمًا وَّتَعْظِيْمًا وَّبِرًّا ۔
اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ فَحَيِّنَا رَبَّنَا
بِالسَّلَامِ ۔

"Yaa Allaah,raise the honour,dignity and virtue of this House and increase the dignity and respect of those that visit this House for Haj or Umrah,and Your name is Peace and we can obtain Peace from You,thus keep us alive in Peace."

Recite Durood Shareef after this and then, while standing,pray whatever you desire to pray,for duaas are accepted easily during this time.Some pious eminent elders have said that one should ask for Jannah without accountability.Some have suggested the recital of the following duaa at this juncture:-

أَعُوذُ بِرَبِّ الْبَيْتِ مِنَ الدَّيْنِ وَالْفَقْرِ
وَمِنْ ضِيْقِ الصَّدْرِ وَعَذَابِ الْقَبْرِ ط

"I seek refuge from the Rabb of this House from debt,pove small heart,and from the punishment of the grave."

After entering the Haram in the proper manner,the first th done is to perform Tawaaf.For the person who came with the Umrah,the Tawaaf will be his Umrah Tawaaf which is Fard person who has come with the Ihraam of Haj,the Tawaaf w Tawaaf-e-Qudoom,which is a Sunnat Tawaaf. If a person ha the Haram at a time when Jamaat Salaat has just commence should first join the Imaam and make the Tawaaf later.

ABOUT TAWAAF

To go around the Baitullaah,(i.e.Kaabahh Shareef) in a stipulat is called Tawaaf.On the western side (corner) of the Ka Hajre-Aswad is situated.From this point Tawaaf starts and en

Whilst performing Tawaaf,the Kaabah is on the left side.Sor the Kaabahh has got no roof.It is called the Hateem.

The Mizaab-e-Rahmat (water outlet pipe) protrudes from the Hateem. When performing Tawaaf,one has to go around th (Hateem),which has no roof.

On every round one should make"Istilaam".This means the t the Rukne-Yemani (corner of the Kaabahh) with both the han only the right hand.It is situated on the southern sid Kaabahh,which is opposite the Hajr- Aswad.It is on the sid Yemen and hence its name.

The one who crossed the Meeqat and adorned the Ihraam for

entering the Masjid-e-Haram perform Tawaaf-e-Qudoom,which is Sunnat.The one who adorned the Ihraam for Umrah,will perform the Tawaaf for Umrah,which is Fardh. All those Tawaafs after which Sa'ee of Safaa Marwah is made (such as the Tawaaf for Umrah or the Tawaaf after which Sa'ee is made- and some people make Sa'ee even after the Tawaaf of Qudoom) ,then Ramal and Istiqbaal is Masnoon.Ramal refers to the walking with short quick steps, the chest out,and the movement of the shoulders.

Istabaa is the placing of the Ihraam cloth under the right armpit and over the left shoulder,so that the right shoulder remains open. Ramal is made only in the first three rounds of the Tawaaf,and Istibaa is made in all seven rounds.Both Ramal and Istibaa are only performed by the men and not by the women.

INTENTION OF TAWAAF AND METHOD OF PERFORMANCE

Tawaaf is not valid without intention.To make the intention in the heart is sufficient and it is also proper to say it with the tongue.When intending to perform Tawaaf,then go to that corner of the Kaabah where the Hajr-e-Aswad is situated and stand like this.Stand opposite the Hajr-e-Aswad in such a manner that the right shoulder is opposite to and in line with the left side of the Hajr-e-Aswad.When facing the Hajr-e-Aswad,you should be on the left side of it.Standing in this position,make the intention for Tawaaf.

To say the following verbally is good:-

اَللّٰهُمَّ إِنِّيْ أُرِيْدُ طَوَافَ بَيْتِكَ فَيَسِّرْهُ لِيْ وَتَقَبَّلْهُ مِنِّيْ

"Yaa Allaah,I intend performing Tawaaf of Your House,so make it easy for me and accept it (from me)."

After making intention,move a little to the right so Hajr-e-Aswad comes straight in front.Then raise the hands as in Salaat,to the ears and say:-

بِسْمِ اللّٰهِ وَاللّٰهُ اَكْبَرُ لَآ اِلٰـهَ اِلَّا اللّٰهُ
وَلِلّٰهِ الْحَمْدُ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ
اَللّٰهُمَّ اِيْمَانًا بِكَ وَتَصْدِيْقًا بِكِتَابِكَ وَوَفَاءً
بِعَهْدِكَ وَاتِّبَاعًا لِسُنَّةِ نَبِيِّكَ مُحَمَّدٍ
صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

"I stand in the name of Allaah.Allaah is the greatest.No one worthy of worship,and all Praise is especially for Him,and sen and Salaam upon Rasulullaah (S.A.W.).Yaa Allaah,I believe ir I believe in Your Book,and complete Your Pact and follow Y Muhammed (S.A.W.),and perform Tawaaf."

If one does not read the whole text then at least say:-

بِسْمِ اللّٰهِ اَللّٰهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ

After reading this drop your hands.Then with respect and humi towards the Hajr-e-Aswad and kiss it.If due to the crowds,one this then place both the hands (or the right hand only Hajr-e-Aswad and kiss it.If this is also not possible then touc a stick and kiss it.If this is also not possible then raise the hanc a manner that the palms face the Hajr-e-Aswad,and the ba hands are in front of the face.Then kiss the hand.

The raising of the hands should only be done if the other two cannot be made.

To push others and to put them through difficulty is Haraam important to remember that at the time of kissing the Hajr-e-A

should not put the hand on the silver surface which surrounds the Hajr-e-Aswad.

Those in Ihraam should remember that some people use or rub perfume on the Hajr-e-Aswad.Therefore,if one does not touch the Hajr-e-Aswad then one will be saved from using perfume.

Kissing the Hajr-e-Aswad is called Istilaam.After Istilaam,one should move to the right and with the Kaabahh on the left,walk on,and pass outside the Hateem.When passing the back of the Kabah,one comes across the Rukn-e-Yamani,which is parallel to the Hajr-e-Aswad.When approaching this corner,then one should touch it with both hands or the right hand only.When proceeding between the Hajr-e-Aswad and the Rukn-e-Yamani,read:-

رَبَّنَآ اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى الْاٰخِرَةِ حَسَنَةً

وَّقِنَا عَذَابَ النَّارِ

On reaching the Hajr-e-Aswad say "Allahu-Akbar" and make Istilaam as previously explained.This is one round.Repeat the same process six more times to complete seven rounds.One round is called a Shaut and all are called Ashwaat.

Do not look at the Kaabahh while making Tawaaf,and do not face your chest or back towards it.After Tawaaf,go to the Maqaam-e-Ibraaheem and perform two rakaats of Salaat behind it.If you do not find place immediately behind it then read the two rakaats anywhere in the Haram.If it is Makrooh time for salaat,then wait for the time to pass and then perform it.

There is NO specific duaa which is Fardh or Waajib to read and without which the Tawaaf can be invalidated.Even if no duaa is read at all,the Tawaaf will still be made.However it is better to read as many duaas as

possible.Whichever duaa you have a strong inclination to ma whichever duaa best expresses your needs,make it humility,meekness and sincerity.If you wish to read a duaa book,then it is also permissible.There are some books which duaas for each round.These are good but they should not be reg Sunnat,since there is no proof that Rasulullaah (S.A.W.) rea duaas.

There are ahaadith,as we will now write about,in which Ras (S.A.W.) encouraged them to read certain duaas or read them l

Hadhrat Abu Hurairah (R.A.) narrates that Rasulullaah (S.A.W *"The one who performed seven rounds of the Baitullaah a nothing besides:-*

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ ط

then from his naam-e-a'maal (scroll) ten sins are removed,ten are written and he is raised by ten stages and he who made (and spoke about worldly affairs and kept speaking,then he is who has entered Mercy with his feet as if he has entered water feet." (Ibn-e-Maajah).

This implies that if a person had stayed in the Remembrance c while making Tawaaf,his whole body would have benefited Mercy of Allaah.Since he has not done so,the amount of Merc earned is only the extent of that which can cover t (Ibn-e-Maajah).

Hadhrat Abu Hurairah (R.A.) narrates that there are sevent situated at the Rukn-e-Yemeni.Whoever reads the following on the Rukn-e-Yemeni,all the angels say "Ameen" to it.

اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ الْعَفْوَ وَالْعَافِيَةَ
فِى الدُّنْيَا وَالْاٰخِرَةِ رَبَّنَا اٰتِنَا فِى الدُّنْيَا
حَسَنَةً وَّفِى الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ

Hadhrat Abdullah bin Saib (R.A.) says that he heard Nabi(S.A.W) recite:-

رَبَّنَا اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى الْاٰخِرَةِ
حَسَنَةً وَّقِنَا عَذَابَ النَّارِ

between the two corners (i.e. between Rukn-e-Yamaani and the Hajr-e-Aswad).

(Abu Dawood)

Hadhrat Ibn-e- Abbaas (R.A.) used to read the following duaa between the Rukn-e-Yamaani and the Hajr-e-Aswad , and he attributed it to Nabi (S.A.W.):-

رَبِّ قَنِّعْنِىْ بِمَا رَزَقْتَنِىْ وَبَارِكْ لِىْ فِيْهِ
وَاخْلُفْ عَلٰى كُلِّ غَائِبَةٍ لِّىْ بِخَيْرٍ

"OH my Rabb , Whatever You Grant me ,Grant me satisfaction and blessings in it , and protect me from absent-those things which are not in front of me (hidden) ".

(Narrated by Haakim in Mustadrakh)

TYPES OF TAWAAF

There are various types of Tawaaf.

Tawaaf-e-Qudoom:- This is the Tawaaf made on arriv Kaabahh.It is called "Tawaaf Liqaa".It is sunnat for that Aafaa performing Ifraad or Qiraan Haj.It is not Sunnat for the one pe Tamattu or Umrah,even if he be an Aafaaqi.Similarly it i Makkans.It is only Masnoon for a Makkan if he leaves the M enters Makkah again,after adorning the Ihraam for Ifraad or Qi After adorning the Ihraam when entering Makkaah,he shoulc Tawaaf-e-Qudoom.The last time for Tawaaf-e-Qudoom is befor at Arafaat. (Wuqoof-e-Arafaat).

Tawaaf-e-Ziyaarat:- It is called "Tawaaf-e-Rukn" and Fardh".This Tawaaf is Fardh for Haj,without which,Haj is not time for this Tawaaf starts from pre-dawn of the tenth of Zi compulsory to be performed between the tenth and th (Ayyaam-e-Nahr).If done later than this then,because of the del (penalty) has to be given.

Tawaaf-e-Sadr:- The returning Tawaaf is also called Tawaaf-e is compulsory (Waajib) for a Haji.It is not compulsory for a M one who makes Makkah his permanent residence.These three specifically for Haj.

Tawaaf-e-Umrah:- This is a Fardh of Umrah.The person should make Raml and Istibaa in it and Sa'ee after it.

Tawaaf-e-Nazr: This becomes compulsory on an oath tak some requirement is fulfilled by Allaah,then one will undertak

Tawaaf-e-Tahayaa: This is mustahab on entry into the Har two rakaats of Tahayaatul Masjid are read on entering the M is specific for entry into the Masjid-e-Haram.

Tawaaf-e-Nafl: This is an optional Tawaaf which carries great reward and can be done whenever one wishes.

THE LAWS OF TAWAAF

RULE ONE: Intention is a condition for Tawaaf,without which there can be no Tawaaf.

RULE TWO:- It is Masnoon to make Istibaa in the Tawaaf followed by Sa'ee ,whether it is a Haj or Umrah Tawaaf.

RULE THREE:- Istibaa means to take the cloth under the right armpit and to place it over the left shoulder,leaving the right shoulder open,and to keep both the ends on the left shoulder.This Istibaa is to be carried out by the men in all seven rounds.On completion of the Tawaaf,cover the shoulders and then perform the two rakaats Salaat.It is Makrooh to perform the Salaat with Istibaa. Istibaa is only Masnoon for Tawaaf.There are some people who perform Istibaa during Sa'ee,whereas Istibaa is only Masnoon in those Tawaafs after which Sa'ee is performed.There is therefore no Istibaa in Sa'ee,and ordinary Tawaafs which are not followed by Sa'ee.

RULE FOUR:- It is Masnoon to make Ramal (for men),in that Tawaaf which is followed by Sa'ee.Ramal is the manner of walking with the chest out and the shoulders moving while taking quick short steps.

RULE FIVE:- If one made Tawaaf without wudhu then this has to be repeated with wudhu.If it is not repeated then there is a a penalty. (Details ahead).

RULE SIX:- The closer the Tawaaf to the Kaabahh,the greater the reward,but one should be cautious not to put others into difficulty.

RULE SEVEN:- Read the third Kalimah constantly and the duaa in Tawaaf. بَّنَا اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى الْاٰخِرَةِ
سَنَةً وَّقِنَا عَذَابَ النَّارِ ؕ

between Rukn-e-Yemeni and Hajr-e-Aswad.

RULE EIGHT:- If Jamaat or Janaazah Salaat commences or t breaks whilst making Tawaaf,then continue the Tawaaf after or fresh wudhu.However,it is better to perform a fresh Taw above occurred before performance of the major part of the '

RULE NINE:- If Salaat commences while one is making a ro Kaabahh,then complete the round if possible,and join the Sa feared that the rakaat will be lost then stop the round and join immediately and continue from where one had stopped after is completed.

RULE TEN:- It is permissible to carry a person on the bac bed,if that person is so ill or incapacitated.It is also permis few people to take turns in carrying the person.

RULE ELEVEN:- If the person who is being carried is cons he should make intention himself.If he becomes unconsc entering into the state of Ihraam,then the intention of the car behalf will suffice.

RULE TWELVE:- If the carrier made intention for himself for the person who is being carried,then both their Tawaafs ar an extra Tawaaf need not be made.

RULE THIRTEEN:- The area of Tawaaf is around the Baitul the Masjid.Tawaaf is made whether near or far,even passing

Zam-Zam and the pillars.Tawaaf is valid as long as it is made within the boundary of the Masjid.

RULE FOURTEEN:- If a person climbed onto the roof of the Masjid and performed Tawaaf then his Tawaaf is valid even though he is higher than the Baitullaah.

RULE FIFTEEN:- Tawaaf is not valid outside the Masjid-e-Haram.

RULE SIXTEEN:- It is Makrooh to talk in vain and to buy and sell things whilst performing Tawaaf.To explain Shar'ee laws or to ask essential questions is not Makrooh.

RULE SEVENTEEN:- It is Makrooh to recite duaas or perform zikr in such a loud tone so as to disturb the concentration of others who are performing Tawaaf and those who are making Salaat.

RULE EIGHTEEN:- It is Makrooh to suppress the call of nature whilst performing Tawaaf.

RULE NINETEEN:- Istilaam-see laws regarding this mentioned earlier.To push others and to put them into difficulty is a major sin.

RULE TWENTY:- It is prohibited to face the Kaabahh while performing Tawaaf.

RULE TWENTY-ONE:- It is prohibited to kiss any other side or wall of the Kaabahh besides the Hajr-e-Aswad,and the threshold of the Kaabahh.The Rukn-e-Yemeni should be touched with the hand but it should not be kissed.

RULE TWENTY-TWO:- When entering those Tawaafs in which one has to perform Raml,during the first three rounds,then observe whether

there is a crowd or not.If there is a crowd,then wait a while
the crowd subsides then start these Tawaafs.

RULE TWENTY-THREE:- If one started such a Tawaaf and
perform Raml due to the crowds then omit it.

RULE TWENTY-FOUR:- If one cannot perform Raml due to
or old age then the Tawaaf is in order.

RULE TWENTY-FIVE:- If one forgot to perform Raml and
or two rounds one remembered then make Raml in what is
Tawaaf.If one remembered after the third round then one need
Raml.

RULE TWENTY-SIX:- If the one making Tawaaf is in d
which round it is,then ,for the fardh or waajib Tawaaf,one sh
the round in which doubt arose.For example,if one starts
whether it is the sixth or the seventh round,then one should pe
other round so as to ensure that seven rounds have been com
the Nafl round one should act upon that which one f
inclined,towards.If one feels more certain that it is the seventh
less certain that it is the sixth,then one may complete the Taw
round.

RULE TWENTY-SEVEN:- It is emphatically prohibited to
pull and cause discomfort to those nearby while
Tawaaf.Women,especially should abstain from areas
possibility of this exists.They should,whenever possible
Tawaaf as away from the men.A woman who suspects the be
her menstruation should complete her Tawaaf quickly an
herself from the men around.

RULE TWENTY-EIGHT:- Just as the intention for Tawaaf

behalf of the non-understanding child,so too is the intention for Sa'ee.

NAFL TAWAAF

RULE ONE:- After the Umrah,Tawaaf,Sa'ee and Halq or Qasr - and before the days of Haj - perform as many Nafl Tawaaf as possible.Consider it a boon to be in a place such as Makkah Mukarramah.Instead of roaming the bazaars,rather perform Nafl Tawaafs in abundance.The virtues of Nafl Tawaaf are great.Furthermore,Tawaaf is an Ibaadat which cannot be performed anywhere except in the Haram.Therefore perform Tawaaf in abundance.Although many people perform many Umrahs, and this also carries great reward,it is more superior to perform more Tawaafs than to perform more Umrahs.A person who goes to Tan'eem to don his Ihraam and then returns and performs Sa'ee and Halq or Qasr after his Tawaaf,could have performed so many Tawaafs during that time.Thus one should not overlook the benefits of Tawaaf.

TWO RAKAATS AFTER TAWAAF

After every Tawaaf, (Fardh,Waajib or Nafl) it is Waajib to perform two rakaats salaat.It is best to perform these behind the Maqaame Ibraheem.

وَاتَّخِذُوْا مِنْ مَّقَامِ اِبْرٰهِيْمَ مُصَلًّى ؕ

If there is no place there then one can perform these anywhere in the Haram.If one did not perform these two Rakaats in the Haram then the responsibility of doing so still remains and one must perform them even if one is back home,for this can be performed anywhere in the world,as long as one lives.It is masnoon to recite :-

قُلْ يٰاَيُّهَا الْكٰفِرُوْنَ   قُلْ هُوَ اللّٰهُ اَحَدٌ ۚ

RULE ONE:- After Tawaaf,it is Masnoon to perform the tw
without delay.To delay deliberately is Makrooh.However,if
Makrooh time for Salaat,then let that time pass and then pe
two rakaats.

RULE TWO:- If one ends the Tawaaf after Asr Salaat,then wa
sun to set and when performing the Maghrib Salaat,then rea
rakaats of Tawaaf after the three Fardh of Maghrib and befor
sunnat rakaats of Maghrib.Similarly,if one completed the Ta
the Fajr Salaat,then read the rakaats of Tawaaf at the time of

RULE THREE:- If someone performed the two rakaats after F
salaat before the yellowness set in,then the rakaats will be vali
detestment.It is better to repeat it.If the two rakaats were per
Zawaal,sunrise or sunset then it is Waajib to repeat it.

After the salaat of Tawaaf,go near the Maqaam-e-Ibraaheem
for whatever you desire.Some elders have recorded in the Gl
Manaasik,that Hadhrat Adam (A.S.) prayed the following at t

اَللّٰهُمَّ إِنَّكَ تَعْلَمُ سِرِّيْ وَعَلَانِيَتِيْ –
فَاقْبَلْ مَعْذِرَتِيْ وَتَعْلَمُ حَاجَتِيْ فَأَعْطِنِيْ سُؤْلِيْ
وَتَعْلَمُ مَا فِيْ نَفْسِيْ فَاغْفِرْ لِيْ ذُنُوْبِيْ اَللّٰهُمَّ إِنِّيْ
أَسْئَلُكَ إِيْمَانًا يُّبَاشِرُ قَلْبِيْ وَيَقِيْنًا صَادِقًا
حَتّٰى أَعْلَمَ أَنَّهُ لَا يُصِيْبُنِيْ إِلَّا مَا كَتَبْتَ لِيْ
وَرِضًا مِّنْكَ بِمَا قَسَمْتَ لِيْ

"Yaa Allaah,You know all my external and internal conditions.I present an excuse,accept my excuse and fulfil my needs and what is in my heart,and forgive my sins.Yaa Allaah,I ask of you such Imaan which absorbs (fills) and penetrates my heart and ask for truthful certainty so that I know that only that which You have written for me,will reach me and whatever has been stipulated for me,I will be pleased with it."

WATER OF ZAM-ZAM.

There is an abundance of zam-zam water to be found in the Haram to drink.Drink this water continuously and to one's fill.Say Bismillah when beginning to drink and Alhamdulillah after drinking.Do not drink in less than three breaths.Then read this duaa:-

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ عِلْمًا نَّافِعًا وَّرِزْقًا
وَّاسِعًا وَّشِفَاءً مِّنْ كُلِّ دَاءٍ ط

"Yaa Allaah,I ask of You,beneficial knowledge(Ilm),abundance of sustenance and protection from all ailments." (Hisn-e-Haseen)

DUA TO BE READ AT THE MULTAZA

That portion which lay between the Hajr-e-Aswad and the d Baitullaah is called the Multazam.Cling to this place and r with utmost sincerity of the heart.Spread your two·hands abov and attach your chest to the wall and place your cheek agains a special place for the acceptance of duaas.It has been experi duaas are definitely accepted here.There is no specific dua particular place.However,for those who cannot focus on an have noted the following duaa:-

اَللّٰهُمَّ يَا رَبَّ الْبَيْتِ الْعَتِيْقِ اَعْتِقْ رِقَابَنَا وَ
رِقَابَ اٰبَائِنَا وَاُمَّهَاتِنَا وَاِخْوَانِنَا وَاَوْلَادِنَا مِنَ النَّارِ
يَا ذَا الْجُوْدِ وَالْكَرَمِ وَالْفَضْلِ وَالْمَنِّ وَالْعَطَآءِ وَالْاِحْسَانِ
اَللّٰهُمَّ اَحْسِنْ عَاقِبَتَنَا فِي الْاُمُوْرِ كُلِّهَا وَاَجِرْنَا -
مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ الْاٰخِرَةِ ط

اَللّٰهُمَّ اِنِّيْ عَبْدُكَ وَابْنُ عَبْدِكَ وَاقِفٌ تَحْتَ
بَابِكَ مُلْتَزِمٌ بِاَعْتَابِكَ مُتَذَلِّلٌ بَيْنَ يَدَيْكَ
اَرْجُوْ رَحْمَتَكَ وَاَخْشٰى عَذَابَكَ مِنَ النَّارِ يَا قَدِيْمَ
الْاِحْسَانِ ط

اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ اَنْ تَرْفَعَ ذِكْرِيْ وَتَضَعَ وِزْرِيْ
وَتُصْلِحَ اَمْرِيْ وَتُطَهِّرَ قَلْبِيْ وَتُنَوِّرَ لِيْ فِيْ قَبْرِيْ
وَتَغْفِرَ لِيْ ذَنْبِيْ وَاَسْئَلُكَ الدَّرَجَاتِ الْعُلٰى
مِنَ الْجَنَّةِ اٰمِيْنَ ط

" Yaa Allaah,Oh Owner of this Ancient House,free our ***necks,and*** *those of our fathers,forefathers,mothers and children.O Kind* ***One,O*** *Giver,O Doer of Good,Grant a good result in all affairs.Save* ***us from*** *the punishment of the Aakhirat and from the humiliation* ***of this*** *world.Yaa Allaah,I am Your servant,and the son of* ***Your*** *servant,standing under Your Holy Door,clinging to the threshold* ***of Your*** *Door,with humility,in front of You,Seeking Your Mercy,Fearing* ***the*** *punishment of Jahannam (fire).O Everlasting,Kind One,Oh Allaah,****I ask*** *of You,Remember me ,raise my remembrance,end my sins,make* ***my*** *actions correct,purify my heart,enlighten my grave,forgive my* ***sins,I beg*** *for a High position in Jannah." (Ameen).*

SA'EE

Sa'ee is Waajib for both Umrah and Haj.It is essential that a Tawaaf is a made before Sa'ee.Sa'ee is not valid without Tawaaf being made before it.

RULE ONE:- To go back and forth between Safaa and Marwah is called Sa'ee.This is Waajib for Haj and Umrah.It can be done after Tawaaf -e-Qudoom,for Haj and also after Tawaaf-e-Ziyaarat,After the two rakaats of Tawaaf,first go to the Hajr-e-Aswad,make Istilaam,then go towards Safaa and begin the Sa'ee.

اَللّٰهُمَّ اِنِّيْ اُرِيْدُ السَّعْيَ بَيْنَ الصَّفَا وَالْمَرْوَةِ
سَبْعَةَ اَشْوَاطٍ لِوَجْهِكَ الْكَرِيْمِ فَيَسِّرْهُ لِيْ
وَتَقَبَّلْهُ مِنِّيْ

"Yaa Allaah,I intend making Sa'ee between Safaa and Marwah,seven times, for Your pleasure.Make it easy for me and accept it from me".

It is not necessary to make intention verbally for Sa'ee.To int heart is sufficient.This is done when moving towards Safaa final Istilaam of the Hajr-e-Aswad.

When nearing Safaa,recite :-

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَآئِرِ اللّٰهِ ط

اَبْدَأُ بِمَا بَدَأَ اللّٰهُ بِهٖ

"Definitely Safaa and Marwaa are signs of Allaah.I s there,where Allaah has started."

(Safaa is mentioned before Marwaa in the Quraan.)

Then climb upon Safaa to such a height from where the I visible.(These days ,some part of the Kaabah becomes v climbing just a little bit.Facing the Kaabah,raise the hands as n recite " Allaahu-Akbar ", three times. Mention the Tauheed and recite the following:- ـه اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ

لْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ط

ـه اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ

الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِ

ـه اِلَّا اللّٰهُ وَحْدَهٗ اَنْجَزَ وَعْدَهٗ وَنَصَرَ عَبْـ

ـزَمَ الْاَحْزَابَ وَحْدَهٗ ط

"There is none worthy of worship besides Allaah.He is Alone. partner .For Him is the Kingdom and for Him is the Praise has Power (Control) over everything.There is none worthy o besides Allaah.He is Alone.He has fulfilled His promise and servant and defeated the enemy side Alone."

After this,recite Durood Shareef and ask for whatever you desire.**Repeat** this three times ,then descend from Safaa and move towards **Marwaa** remaining engaged in zikr until about six arms length **BEFORE the** green lights (pillars) ,then (the men) begin running along the area between the two pillars.This is only for men and not for the women. The following duaa should be recited while running between the pillars :-

اَللّٰهُمَّ اغْفِرْ وَارْحَمْ اَنْتَ الْاَعَزُّ الْاَكْرَمُ ۔

"Ya Allaah,Forgive me and have Mercy You are the Most Lofty and the Most Affectionate One."

On reaching the next green pillar,stop running and walk as normal,engaged in zikr.On reaching Marwaa repeat the same procedure of raising the hands ,reciting "Allaahu-Akbar" thrice and praying the fourth Kalima as was done at Safaa.Thereafter,recite Durood and ask for whatever you want .This movement from Safaa to Marwaa completes one round of Sa'ee.

After this start moving towards Safaa and when the green pillar is reached,start running(men) but stop six arms length AFTER the next pillar.Then start walking normally.On reaching Safaa,go up as explained earlier and repeat the whole procedure again.This completes two rounds of the Sa'ee.In this manner,complete seven rounds ending at Marwaa.The Sa'ee of both Haj and Umrah are the same .

Note that there is no specific duaa stipulated to be read between Safaa and Marwaa.Some elders have written some duaas to assist those who cannot remember duaas.If these duaas are not recited,the Sa'ee will still be valid.

RULE TWO:- It is not necessary to make the rounds for Sa'ee

consecutively.If one performs the rounds of Sa'ee separ Tawaaf,for example,one round in the morning,one round in th and one at night,and in this manner completes all the round takes a few days,then also it is valid and no penalty will be c

RULE THREE:- If one made Sa'ee without wudhu,then Sa'e and no penalty or Sadaqah is compulsory.

RULE FOUR:- If a woman performed Tawaaf of Haj or U wudhu while in the state of purity,then her menses commenc made Sa'ee in that state,thenthe Sa'ee is valid.

RULE FIVE:- It is not permissible to make Sa' wheelchair,without a valid excuse.If one did so and repeated while walking,then Damm is compulsory.

RULE SIX:- Zikr is important during Sa'ee.It is recorded in that hitting the Jamaraat with pebbles , making Tawaaf of th and making Sa'ee of Safaa and Marwaa are for zikr and n other reason. (Mustadrakh , Hakeem , Tirmidhi , Abu Daw

RULE SEVEN:- It is Mustahab to go to the edge of the M where Tawaaf is made) AFTER Sa'ee and perform two raka

RULE EIGHT:- That person who has adorned the Ihraam of Q first come to Makkah and perform the Tawaaf of Umrah with Istibhaa - then he must perform the Sa'ee of Umrah - Tawaaf of Qudoom for Haj - and then the Sa'ee for Haj.I perform the Sa'ee after the Tawaaf-e-Qudoom in Qiraan , bu not performed at that time , then it can be done after the Ziyaarat.

RULE NINE:- If the Qaarin performed Tawaaf-e-Qudoom after Sa'ee, then he should perform Raml and Istibhaa in this Tawaaf , otherwise,perform the Tawaaf without Raml and Istibhaa.

RULE NINE:- The Mufrid or the Qaarin must stay in Makkah after Tawaaf and Sa'ee .That person who only adorned the Ihraam for Umrah will shave or trim the hair of the head after Sa'ee , (i.e. come out of Ihraam).

If one wishes to perform Haj in that same year , then , on the eighth of Zil Haj , one should adorn Ihraam in Makkah and proceed with the other Hujjaaj to Mina and perform all the rites of Haj.

If Umrah was made after the sighting of the moon of Shawwaal , then the Haj will be that of Tamattu.

LAWS OF HALQ (shaving) or QASR (Trimming)

It is Waajib to shave or trim the hair in order to come out of Ihraam.If someone went outside the boundaries of the Haram,(e.g.Madinah or Jeddah),and shaved or trimmed their hair,then Damm is compulsory.If,however,he went out of the boundaries of the Haram and did not shave or trim the hair but returned within the boundary and then shaved or trimmed the hair,then Damm is not compulsory.

RULE ONE:- One cannot cut the nails,trim the moustache or remove the pubic hair until one has shaved or trimmed the hair of the head.If one had done so then Damm is compulsory.

RULE TWO:- It is best to come out of Ihraam by shaving all the hair of the head or to remove one length of hair equal to one finger joint,as is the case for women.It is Haraam for women to shave the head.She should therefore remove one finger-joint length of hair from her plait

and she should feel certain that she has removed this amou from her head.

RULE THREE:- It is best for men to shave the entire head.F is essential to remove at least a quarter of the hair of the hea to come out of Ihraam.The method of doing this is to remov in such a manner that the length of the hair which is cut me less than the length from the tip of the finger to the first joi around the head and not from one side only.However,to be co only this amount of removal is Makrooh.

RULE FOUR:- If a man does not have even this amount of l head,then it is necessary to remove all the hair.Cutting,shavi trimming only a few strands of hair from the head or rem from any other part of the body does not remove one from I should be understood that if the above procedure is not follov will be necessary to give penalty (Damm).

RULE FIVE:- It is not Waajib to make Halq or Qasr immedi the other rights have been fulfilled.If for any reason one performing Halq or Qasr (coming out of Ihraam),then one i it,but as long as one remains in Ihraam,the restrictions of Ih still apply,and any prohibition which was done will requir penalty.

RULE SIX:- For Umrah,it is permissible for the Mufrid to n or Qasr to come out of Ihraam,after Sa'ee.For Haj,it is perm a Mufrid to come out of Ihraam by making Halq or Qasr on of Zil Haj - after the Rami of Jamaratul-Kubrah.

THE REWARD OF SALAAT IN THE MASJID-E-HARAM

The Masjid which surrounds the Kaabahh is called the Masji-e-Haram.The performance of Salaat there carries many rewards.Hadhrat Jabir (R.A.) narrates that Rasulullaah (S.A.W.) said that one Salaat in his Masjid is superior by a thousand times when compared to other Masjids but the Masjid-e-Haram is the exception (because the reward is much more than that),and one Salaat in Masjid-e-Haraam compared to other Masjids is superior by one laakh (a hundred thousand).(Targheeb Vol Two Pg 214,Ahmed,Ibn-e-Maajah with two valid Sanads.).

THE REWARD OF SALAAT PERFORMED IN THE MASJID-E-HARAM.

These days one is fortunate enough to stay in Makkah and to be able to perform the Fardh Salaats with Jamaat.Such rewards are not to be found anywhere in the world.Yet we will still find people roaming the bazaars and who are not steadfast with their Jamaat Salaat in the Masjid-e-Haram.Many people deprive themselves of this great reward out of sheer laziness and sometimes with the excuse of the heat or cold.This is indeed unfortunate.

THREE TYPES OF HAJ.

One type of Haj is called IFRAAD.This is where the intending Haji makes intention for Haj only .He does not combine the Haj with the Umrah.A person performing IFRAAD Haj is called a Mufrid.

The second type of Haj is called QIRAAN.In this Haj,the int
makes intention for both Haj and Umrah at the same time
the Ihraam for both.The person who performs this type of H
a QAARIN.

A third type of Haj is when the intending Haji combines t
Umrah in such a way that he adorns the Umrah Ihraam from
and does not combine the Ihraam for Haj with it.On reaching
completes the rites of Umrah in Shawwal or Zil Qa'dah,or
before Haj.After coming out of Ihraam by shaving or tri
hair,he continues as normal until the days of Haj.Then,on th
Zil Haj,he adorns the Ihraam for Haj.This type of Ha
Tamattu.The person performing this type of Haj is called a

The intending Haji has a choice as to which type of Haj h
perform.However the best is QIRAAN,then TAMATTU
IFRAAD.

In the section on Ihraam,we have explained in detail,and in se
Ihraam of Haj alone,Umrah alone and the Ihraam of bot
Umrah combined.Study these.

Those who live in Makkah,and those who are staying the
Ihraam should adorn the Ihraam on the eighth of Zil Haj in M
is the Ihraam for Haj only.If a person made Umrah in Shaw
Qadah,or Zil Haj,and did not return home during this time,t
combine the intention for both Haj and Umrah even tho
donned the Ihraam for these separately.The Haj he will perfo
Tamattu type,irrespective of whether he now only makes in
Haj.

THE FIVE DAYS OF HAJ.

We will now elucidate the laws and actions of the five days of Haj.

THE FIRST DAY OF HAJ.
8th ZIL HAJ.

On this day,after sunrise,all Hujjaaj will go to Mina after being in the state of Ihraam for Haj.

1) The mufrid and the Qaarin will both have their Ihraams on already.
2) The Mutamatti and those residing in Makkah will all adorn their Ihraams for Haj on this day.

It is Sunnat to take ghusl before adorning the clothes of Ihraam.Thereafter one should read two rakaats of Ihraam and make the intention for Haj and then recite the Talbiyaah.One has entered the state of Ihraam after reading the Talbiyaah.From this moment,all the previously mentioned prohibitions of Ihraam apply.

In this state of caution proceed to Mina.Mina is about three miles away from Makkah Mukarramah.It is a wide field between two mountains.One should remain in Mina from Zuhr time on the eighth of Zil Haj upto the morning of the ninth of Zil Haj.To perform five salaats in Mina and to stay the night in Mina is Sunnat.If one stayed the night in Makkah or went ahead to Arafaat on this night,then it is Makrooh.

THE SECOND DAY OF HAJ.
9th Zil Haj.

On this day,the greatest rite of Haj is carried out, that is
Arafaat,or "Wuqoof-e-Arafaat".Without this stay,the Haj is
will not be redeemed through penalty.

After sunrise,when the sun has spread a little,leave Mina and
Arafaat.Arafaat is about six miles from Mina.Some elders ha
the reading of the following duaa when proceeding to Araf

اَللّٰهُمَّ اِلَيْكَ تَوَجَّهْتُ وَعَلَيْكَ تَوَكَّلْتُ وَوَجْهَكَ
الْكَرِيْمَ اَرَدْتُّ فَاجْعَلْ ذَنْبِيْ مَغْفُوْرًا وَّحَجِّيْ مَبْرُوْرًا
وَارْحَمْنِيْ وَلَا تُخَيِّبْنِيْ وَبَارِكْ لِيْ فِيْ سَفَرِيْ وَاقْضِ
بِعَرَفَاتٍ حَاجَتِيْ اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۔

اَللّٰهُمَّ اجْعَلْهَا اَقْرَبَ غَدْوَةٍ غَدَوْتُهَا مِنْ رِّضْوَانِكَ
وَاَبْعَدَهَا مِنْ سَخَطِكَ ۔ اَللّٰهُمَّ اِلَيْكَ غَدَوْتُ
وَعَلَيْكَ اعْتَمَدْتُّ وَوَجْهَكَ اَرَدْتُّ فَاجْعَلْنِيْ
مِمَّنْ تُبَاهِيْ بِهِ الْيَوْمَ مَنْ هُوَ خَيْرٌ مِّنِّيْ وَاَفْضَلُ

اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ الْعَفْوَ وَالْعَافِيَةَ وَالْمُعَافَاةَ
الدَّآئِمَةَ فِي الدُّنْيَا وَالْاٰخِرَةِ ، وَصَلَّى اللّٰهُ عَلٰى خَيْرِ
خَلْقِهٖ مُحَمَّدٍ وَّاٰلِهٖ وَصَحْبِهٖ اَجْمَعِيْنَ ۝

"Yaa Allaah,I turn towards You and rely on You,and have
please You.Thus forgive my sins,and make my Ha
(accepted),and have Mercy on me,and do not deprive me,a
journey a blessed one,and fulfill my needs in Arafaat.Definite
Power (control) over all things.Yaa Allaah,make my mo
morning a cause for obtaining Your Pleasure and a means

Your Displeasure.I move towards You and rely upon You and I have intended for Your Pleasure,so make me amongst those in front of whom You will boast,in front of those who are better and more superior than me.I ask of You ,permanent forgiveness and security in this world and in the Aakhirat,and send Durood upon the best of creations,Muhammed and upon his household and upon his companions."

On sighting the Jable Rahmat (which is a mountain in Arafaat) recite "Alhamdulillah,Subhaanallah,Allahu-Akbar." and make whatever duaa you desire,or else make the following duaa.

اَللّٰهُمَّ إِلَيْكَ تَوَجَّهْتُ وَعَلَيْكَ تَوَكَّلْتُ وَوَجْهَكَ
أَرَدْتُّ ۔ اَللّٰهُمَّ اغْفِرْ لِيْ وَتُبْ عَلَيَّ وَأَعْطِنِيْ
سُؤْلِيْ وَوَجِّهْ لِيَ الْخَيْرَ حَيْثُ تَوَجَّهْتُ ،
سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا إِلٰهَ إِلَّا اللّٰهُ
وَاللّٰهُ أَكْبَرُ ط

"Yaa Allaah,I turn to You,and relied upon You,and have intended to please You.Yaa Allaah,forgive me and accept my repentance,and fulfill my requests and wherever I turn let there be good. I mention Your Purity and All Praise is for Allaah,and there is no One worthy of worship but Allaah and Allaah is the greatest."

The time for the stay in Arafaat is anytime between zawaal on the 9th of Zil Haj upto predawn on the 9th.To be in Arafaat in the state of Ihraam during this time,even for a a little while,or while passing through,means that one has fulfilled the Fardh obligation of Wuqoof-e-Arafaat.If,on the other hand,one misses an opportunity to spend even a little while in Arafaat,then the Haj is not made.

It is Waajib to stay in Arafaat from after Zawwal till sunset.If one does

not reach during this time but later in the night then Haj '
made.

It is Mustahab to take ghusl after Zawwal and if no opport
for this,then make wudhu,perform Zuhr at it's first time and
the Wuqoof.

The Sunnat method is to perform Zuhr and Asr Salaats togetl
Ameer of Haj (i.e. to perform Asr during the time of Zuhr,
big Masjid called Masjid-e-Namarah,wherein the Imaam per
two Salaats together.However,because all people cannot get t
cannot fit into this Masjid,and the reading of the two Sala
without an Ameer is not proven,the Hanafi Ulemaah of Ind
granted a Fataawaa that these two Salaats should be read at t
times in the tents with Jamaat.The Zuhr should be read on i
the Asr on its time.The remaining time should be spent maki
reciting the Talbiyaah and making duaa.

THE MASNOON METHOD OF WUQOOF-E-ARA

One can make Wuqoof in any place in the field of Arafaa
Zawwal until sunset.The best place to perform the Wu
Jabl-e-Rahmat,which is the famous mountain near which
(S.A.W.) made Wuqoof.If one cannot find the specific l
the nearer one gets to it the better.However,if one has d
going to Jabl-e-Rahmat,or fears that he will find it difficult
tent,then one may perform the Wuqoof in the tent.

The best and most superior thing to do is to stand facing th Qibla until Maghrib with raised hands making duaa.If one cannot stand for the whole duration,then one may sit for a while and when one's strength returns,stand again.For the whole duration,one should be engaged in Zikr,Tilaawat of the Qur'aan,Durood Shareef and Istighfaar.This must be done with utter humility,sincerity,and in a pleading manner.At intervals.one should recite the Talbiyaah.Make duaa for both Deeni and worldly needs and for your acquaintances,friends and for those who had specifically requested for duaas from you,and for all the Muslims in general.This is a special time for the acceptance of duaas and should not be missed.On this day one should not engage in unnecessary talk but should spend all one's time in Zikr and duaa.

DUAAS IN ARAFAAT.

In Tirmidhi,it is written that Rasulullaah (S.A.W.) said that the best duaa is the duaa of the Day of Arafaat,and the best that I and the Ambiyaaa before me prayed is:-.

لَآ إِلٰهَ إِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ
لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ
شَيْءٍ قَدِيْرٌ ۔

"There is no one worthy of worship but Allaah.He is Alone.He has no partner.For Him is the Kingdom and for Him is the Praise,and He has Power over all things."

In Manasikh,Mulla Ali Qari (R.A.) reports from Tibrani th
the duaas of Nabi (S.A.W.) during the time at Arafaat,is th

اَللّٰهُمَّ إِنَّكَ تَرٰى مَكَانِيْ وَتَسْمَعُ كَلَامِيْ وَتَعْلَمُ
سِرِّيْ وَعَلَانِيَتِيْ وَلَا يَخْفٰى عَلَيْكَ شَيْئٌ مِّنْ اَمْرِيْ
اَنَا الْبَائِسُ الْفَقِيْرُ الْمُسْتَغِيْثُ الْمُسْتَجِيْرُ الْوَجِلُ
الْمُشْفِقُ الْمُقِرُّ الْمُعْتَرِفُ بِذَنْبِيْ اَسْئَلُكَ مَسْئَلَةَ
الْمِسْكِيْنِ وَاَبْتَهِلُ اِلَيْكَ ابْتِهَالَ الْمُذْنِبِ الذَّلِيْلِ
وَاَدْعُوْكَ دُعَاءَ الْخَائِفِ الضَّرِيْرِ وَمَنْ خَضَعَتْ لَكَ
رَقَبَتُهٗ وَفَاضَتْ لَكَ عَيْنُهٗ وَنَحَلَ لَكَ جَسَدُهٗ
وَرَغِمَ لَكَ اَنْفُهٗ اَللّٰهُمَّ لَا تَجْعَلْنِيْ بِدُعَائِكَ رَبِّ
شَقِيًّا وَّكُنْ بِيْ رَؤُفًا رَّحِيْمًا يَا خَيْرَ الْمَسْئُوْلِيْنَ
وَيَا خَيْرَ الْمُعْطِيْنَ

*"Yaa Allaah,definitely You see my place,and are listen
words,and You Know that which is outside of me and th
inside me and nothing is hidden from You about my affairs.I
in restrictions (difficulty).I am dependent.I am in n
refuge,admitting to the fearful sins and acknowledging it.I
like one who is destitute.I plead humbly in front of You like a
sinner and I call You like one who calls in fearful calamity,a
who calls You,bowing his neck and whose tears are rolling
body is thin for You and whose nose is soiled by dust.Oh
not deprive me and be a great Aid and a great Mercy.Oh
the best of Answerers(of requests),and Oh the best One
Generously."*

Imaam Bayhiqi (R.A.) has written in Shu'batul Imaan,that H

(R.A.) narrates from Rasulullaah (S.A.W.),that whichever **Muslim,on the** day of Arafaat,after Zawwal,while facing the Qibla says:-

A hundred times

لَآ إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۔

Then,a hundred times Surah Ikhlaas.

Then,a hundred times the following Durood:-

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى إِبْرَاهِيْمَ وَعَلٰى اٰلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَّجِيْدٌ وَعَلَيْنَا مَعَهُمْ ۔

then Allaah says:-*"Oh my angels,what is the reward for my servant.**He has** made My Tasbeeh and My Tahleel and mentioned My Greatness and Dignity and obtained My (Ma'rifat) Knowledge,and has mentioned My Status,and has sent Durood upon My Nabi.Oh,my angels,You be witness that I have Forgiven him,and accepted his own intercession and if My servant seeks My intercession for all those in Arafaat,then I will accept his intercession."*

Hadhrat Ali (May Allaah Honour his face),narrates that Rasulullaah (S.A.W.) said that he and the previous Ambiyaaa made the following **duaa:-**

لَآ إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۔

اَللّٰهُمَّ اجْعَلْ فِيْ قَلْبِيْ نُوْرًا وَّفِيْ سَمْعِيْ نُوْرًا وَّفِيْ بَصَرِيْ نُوْرًا ۔ اَللّٰهُمَّ اشْرَحْ لِيْ صَدْرِيْ وَيَسِّرْ لِيْ أَمْرِيْ ، وَأَعُوْذُ بِكَ مِنْ وَّسَاوِسِ الصَّدْرِ وَشَتَاتِ الْأَمْرِ وَفِتْنَةِ الْقَبْرِ ۔

اَللّٰهُمَّ اِنِّيْٓ اَعُوْذُ بِكَ مِنْ شَرِّ مَا يَلِجُ فِي اللَّيْلِ
وَشَرِّ مَا يَلِجُ فِي النَّهَارِ وَشَرِّ مَا تَهُبُّ بِهِ
الرِّيْحُ وَ شَرِّ بَوَائِقِ الدَّهْرِ

"There is no one worthy of worship but Allaah.He is Alone.H partner.For Him is the Kingdom,and for Him is the Praise,an Power (Control) over everything.Yaa Allaah,create celestial li heart,and light in my ears and light in my eyes.Yaa Allaah chest and make my affairs easy,and I seek refuge in You whispers of the chest and from the disorganisation and from of the grave.Yaa Allaah, I seek refuge in You from the evils things that enter the night and from those things that enter th from the evil of those things which the wind takes and moves, those difficulties which are created in these times."

It is reported of Hadhrat Abdullah bin Umar (R.A.) that in Ar Asr salaat,he used to raise his hands and be engaged in Wuqoo to say:-

اَللّٰهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ لَا شَرِيْكَ لَهٗ
لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ

and this duaa:-

اَللّٰهُمَّ اهْدِنِيْ بِالْهُدٰى وَنَقِّنِيْ بِالتَّقْوٰى
وَاغْفِرْلِيْ فِي الْاٰخِرَةِ وَالْاُوْلٰى

"Yaa Allaah,Keep me steadfast on Hidaayaat (Guidance),an through Taqwa (piety) and forgive me in this world in the

Thereafter ,he let his hands loose and stood silently for as long as it took one to recite Surah Fatiha,then he raised his hands once more and repeated the above procedure. (Hisn Haseen).

Make the above mentioned duaa and any other duaa one desires to make,and in whichever language one prefers.Pray with utmost attention,sincerity and humility.Duaa is actually that which comes from the heart.Particularly those duaas which have been proven for this occasion from the ahadith such as those mentioned above,should be read.The Talbiyaah should be recited in between duaas.

Many duaas have been reported from Rasululllah (S.A.W.) which are not restricted to any time or place.These duaas can be prayed at all times.These have been gathered in the "Al Hizbul A'zam" and "Munajaat-e-Maqbool".One may read as much as one desires from these books in Arafaat.There is alot of time (in Arafaat) ,so one can read a great deal and ask in abundance.Some elders from here have also drawn up duaas which may be read.There is no harm in reciting these as well.It is,however important to recognise those duaas which are sunnat and which are proven to be so.

FROM ARAFAAT TO MUZDALIFAH.

Muzdalifah is to the west of Arafaat at a distance of three miles.On the setting of the sun,proceed to Muzdalifah.During this journey,remain engaged in Zikr and the recital of the Talbiyaah.On this day it is not permissible to perform the Maghrib salaat on the way.It is Waajib to delay the Maghrib salaat and to read it at the time of Esha with the Esha salaat.On reaching Muzdalifah, first perform the Fardh of Maghrib and then the Fardh of Esha.Read the Sunnats of Maghrib and Esha and then make the Witr after that.

In Muzdalifah,the Maghrib and Esha salaats are read with one Azaan

and one Iqaamat.Jamaat is not a pre-condition for this com
must combine and read both even when one is alone.

If one happened to perform Maghrib salaat while on th
Arafaat,then one should repeat Maghrib salaat c
Muzdalifah.To do so is Waajib.

If one reaches Muzdalifah before Esha time,then one shoul
from performing Maghrib salaat and wait for Esha time.A
Esha,join both salaats.

It is Mustahab to stay awake and to remain engaged in Ib
the night in Muzdalifah.To spend the night in M
Sunnat-e-Muakkidah.Many people are in the habit of perf
Fajr Salaat before it's time and leaving Muzdalifah for Mi
Fajr Azaan.Their Fajr salaat is therefore not valid and thi
sin.Salaat cannot be performed before it's time.Secondly on
one's Wuqoof at Muzdalifah,which is Waajib.Thus Damn
also becomes Waajib.When coming for the sole purpose o
Haj,then one might as well do it properly,according to the
intelligent thing to perform one Fardh (i.e.Haj) by tra
another (i.e. Salaat).It is even a greater fallacy to comn
during a Nafl Haj.What is the need of a Nafl Haj,in whic
salaat is discarded ?

There is ,however,room for permissibility for women,w
directly to Mina because of the crowds at Muzdalifah.For
no room for permissibility even if there are crowds.To stay
Muzdalifah is Sunnat-e-Muakkidah.To stay till aft
(subh-e-Saadiq) in Muzdalifah is Waajib.On discarding
becomes Waajib to give Damm.

THE THIRD DAY OF HAJ - 10TH ZIL-HAJ.

On this,the tenth day of Zil Haj,there are many duties to be performed.

Firstly,there is the Wuqoof-e-Muzdalifah,which is from the starting of Fajr upto sunrise.If a person did not wait for sunrise but proceeded before this then the Wuqoof is performed.This is sufficient for the performance of a Waajib.Read the Fajr Salaat in Muzdalifah.However the Sunnat method is to stay until sunrise.One can make Wuqoof at Muzdalifah wherever one desires,except at a place called Waadi Muhassar,for this was the place where the Ashaab-e-Feel got punished.It is best to perform the Wuqoof at Jabl-e-Qazaah.If one cannot reach there due to the crowds then one can stop wherever possible and read one's Fajr Salaat in the dark (on it's first time) and perform the Wuqoof.This Wuqoof also should be utilised for making duaa in abundance,such as the Talbiyaah,Takbeer,Tahleel,Istighfaar,and Taubah.Many people make the mistake of moving directly to Mina and some stay in Arafaat for one or two hours and go to Mina in the night.These people are deprived from the stay at Muzdalifah and the Wuqoof after pre-dawn.As mentioned previously,this results in the discarding of the Wuqoof and Damm becomes necessary.

FROM MUZDALIFAH TO MINA.

Proceed to Mina when there is enough time to perform two rakaats before sunrise.To delay longer than this in departing is against the Sunnat.It is better to take along seven pebbles (the size of a small date pip) from Muzdalifah.To take these from elsewhere is also permissible.

RAMI (PELTING) OF JAMARATUL-UQBAH IN MINA.

The first thing to be done on reaching Mina is the Rami of

Jamaratul-Uqba.There are three pillars in Mina.They are called and Jamar.

That which is near the Masjid Khaif is called Jamarah-e-Ula.Th the Jamarah-e-Wusta.At the end is the Jamarah-e-U Kubrah.Around these pillars are walled circles in which or throw one's pebbles.The actual throwing of the pebbles is call

On the tenth of Zil-Haj,Rami must only be done Jamaratul-Uqbah.On reaching Mina,pass the other two Jam proceed to the Jamaratul-Uqbah.Pelt it with seven pebbles.The of the Talbiyaah ends with the pelting of the first pebble.All tl of Haj,Tamattu,Qiraan and Ifraad will follow the same proced making Rami,start pelting every pebble with the recital of Ta this duaa.

بِسْمِ اللّٰهِ اَللّٰهُ اَكْبَرُ رَغْمًا لِّلشَّيْطٰنِ
وَرِضًى لِّلرَّحْمٰنِ ، اَللّٰهُمَّ اجْعَلْهُ حَجًّا
مَّبْرُوْرًا وَّذَنْبًا مَّغْفُوْرًا وَّسَعْيًا مَّشْكُوْرًا

"I take the name of Allaah and pelt.Allaah is the greatest.M to humiliate the Shaitaan and to please Rahman (Allaah,make my Haj Mabroor,and forgive my sins' (to completely) and approve of my Sa'ee (make it deserving of

Besides Takbeer,it is permissible to say:-

سُبْحَانَ اللّٰهِ   لَآ اِلٰهَ اِلَّا اللّٰهُ

but it is undesirable to leave out Zikr completely.

The Masnoon time for Rami of Jamaratul-Uqbah is from Sunrise upto Zawwal.It is permissible to do so from Zawwal to sunset.However,to do this after sunset is Makrooh.

In other words,the time for performing the Rami of this Jamarah is from sunrise on the tenth upto the pre-dawn of the eleventh of Zil Haj.There are,however the Makrooh times which should be avoided.

The rules differ for those who are sick,weak and for the women.There is no Makrooh times for the sick,weak and for the women.

It is not proper for those who are able to do Rami for themselves to delegate this work for others to do on their behalf.Doing so will make one a sinner and Damm becomes Waajib.Those who are making Rami for another should do so after sunset due to the crowds and the bustle at other times.Women will have no difficulty in making Rami in the night.If one did not make Rami even until the pre-dawn of the eleventh,then one should do so on the eleventh,but it will now be regarded as Qazaa and Damm is also necessary

QURBAANI

THE FIRST QURBAANI

After the Rami of the Jamaratul-Uqbah,one should make Qurbani out of gratification.This is Mustahab for the Mufrid and Waajib for the Qaarin and the Mutamatti.

If the Mufrid made Halq or Qasr before this Qurbani,then there is no Damm Waajib.It is in fact Mustahab for the Mufrid to make Rami before Qurbaani and to make Halq or Qasr before Qubaani.It is Waajib for the Rami to be before the Halq or Qasr.

For the Qaarin and the Mutamatti it is Waajib for the Rami a
Qurbaani to be made before the Halq or Qasr.

It is most superior for that person who knows how to do Qurbaar
so himself.If one does not know how to perform the Q
oneself,then it is Mustahab to stand near where the Qurbani is
place.If one is not at all present where one has delegated the Qur
take place then it is also proper.

Before slaughtering,read the following duaa:-

إِنِّيْ وَجَّهْتُ وَجْهِيَ لِلَّذِيْ فَطَرَ السَّمٰوٰتِ
وَالْأَرْضَ عَلٰى مِلَّةِ إِبْرَاهِيْمَ حَنِيْفًا وَّمَا أَنَا
مِنَ الْمُشْرِكِيْنَ ۝ إِنَّ صَلَاتِيْ وَنُسُكِيْ وَمَحْيَايَ
وَمَمَاتِيْ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ لَا شَرِيْكَ لَهٗ
وَبِذٰلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِيْنَ ۝
اَللّٰهُمَّ مِنْكَ وَلَكَ ۔

*"I have turned myself to that Pure Being who has created the sk
the earth.I am on the Millat (nation) of Ibrahim (A.S.) who w
from ascribing partners unto Allaah and one on Tauheed -righteo
Certainly,my Salaat,my Ibaadat and my life and death is all for
who is Rabb of the Worlds,who has no partners and who has c
me on that and I am from amongst the Muslims.Yaa Alla
Qurbaani performance is Your Order and for You."*

After this,say "Allahu-Akbar' and then slaughter.

As stated earlier,Qurbaani is Waajib for the Qiraan and the Mu
(i.e. one goat or one sheep,or ram whose age is at least one year

portion of a camel of five years or a cow of two years.).This Qurbaani is Waajib to be done within the boundaries of the Haram and it is best to be done in Mina.

If a Qaarin or a Mutamatti does not have the means or the ability to perform this Qurbaani due to shortage of money, then he should fast in it's place.The method of performing this fast is as follows:-

1) He should keep fast for three days BEFORE the tenth of Zil Haj, AFTER the Ihraam of Umrah and DURING the months of Haj (i.e. Shawwaal,Zil Qadah and Zil Haj).

2) Thereafter,he should keep another seven fasts after the Ayyaam-e-Tashreeq,either in Makkah or in any other place.It is best to keep these at home.

3) If any Qaarin or Mutamatti (who could not make Qurbaani for the reasons mentioned earlier) did not keep the initial three fasts before the tenth,then he has to make Qurbaani.If he still does not have the means then he should come out of Ihraam by shaving or trimming,but as soon as he has the ability to do so then he should make three Damms.

i) One for being a Qaarin or a Mutamatti.
ii) One for becoming" Halaal"(out of the state of Ihraam)
iii) One for the delay in performing the Damm after the Ayyaam-e-Nahr.

AN IMPORTANT POINT TO REMEMBER.

1) For the Qaarin or the Mutamatti,it is necessary to perform the Qurbaani on the tenth,eleventh or the twelfth.It must be completed

before the setting of the sun on the twelfth of Zil Haj.

2) Until Qurbaani has not been made (as stated in one, above), Qasr CANNOT be made.If this was done,then another Damm b Waajib.

3) If,due to some reason,one could not make Qurbaani on the te it is to be done on the eleventh or the twelfth,and Halq or Qasr c be made after this.

4) The Halq or Qasr of the Qaarin or the Mutamatti is only to AFTER the Qurbaani.

THE SECOND QURBAANI

The Qurbani which is normally Waajib on every Saahib-e-Ni every area and which we all know as the Qurbaani of Eidul-A remains so for all Haajees,who have made intention to stay in Mukarramah for a period of fifteen days or more.

It is not necessary to perform this Qurbaani at Mina or Makka done at ones hometown it will be proper as well.

If one has no intention of staying in Makkah for fifteen more,then this Qurbaani is not Waajib on that person,since Musaafir and the laws relating to this Qurbaani do not apply Musaafir.

ABOUT HALQ AND QASR.

Halq is the shaving of the hair,and Qasr is merely the trimmin hair.Whether the Ihraam is that of Haj or Umrah or of both,the

of being released from it is specified by Halq or Qasr.One cannot be released from the state of Ihraam,unless Halq or Qasr has been made.If one had worn sewn clothing,or cut any other hair besides that of the head,or paired the nails,or applied Ittar before Halq or Qasr,then Damm(penalty) becomes Waajib.

A person who performs Umrah will make Halq or Qasr after Sa'ee.

The Mufrid and the Qaarin will perform Halq or Qasr on the tenth eleventh or twelfth,depending on when Rami and Qurbaani were made.It is also permissible to make Halq or Qasr until sunset of the twelfth.To make Halq or Qasr later than this makes Damm Waajib.

It has been mentioned previously that the one performing Ifraad Haj,can make Halq or Qasr on the tenth after Rami,since Qurbaani is not Waajib but Mustahab for the Mufrid.However,it is best to act upon the Mustahab and perform the Qurbaani.If one did not do so there will be no Damm or sin.

The Qaarin and the Mutamatti should not make Halq or Qasr until their Qurbaani has been performed.This Qurbaani is Waajib for these types of Haj.Similarly,the sequence is also Waajib for them.The sequence is to first perform Rami of the Jamarah Uqbah,then the Qurbaani,and then only must Halq or Qasr be done.If this sequence was not adhered to,then Damm becomes Waajib.

THE METHOD OF PERFORMING HALQ OR QASR.

This procedure should be carried out while facing the Qibla.Start shaving or trimming from the right side.At the time of Halq or Qasr,say

Takbeer and then the following duaa which has been narrated fr
elders:-

اَلْحَمْدُ لِلّٰهِ عَلٰى مَا هَدَانَا وَاَنْعَمَ عَلَيْنَا وَقَضٰى
عَنَّا نُسُكَنَا ۔ اَللّٰهُمَّ هٰذِهٖ نَاصِيَتِيْ بِيَدِكَ
فَاجْعَلْ لِّيْ بِكُلِّ شَعْرَةٍ نُوْرًا يَّوْمَ الْقِيٰمَةِ وَامْحُ
عَنِّيْ بِهَا سَيِّئَةً وَّارْفَعْ لِيْ بِهَا دَرَجَةً فِي الْجَنَّةِ
الْعَالِيَةِ ۔ اَللّٰهُمَّ بَارِكْ لِيْ فِيْ نَفْسِيْ وَتَقَبَّلْ مِنِّيْ ۔
اَللّٰهُمَّ اغْفِرْ لِيْ وَلِلْمُحَلِّقِيْنَ وَالْمُقَصِّرِيْنَ
يَا وَاسِعَ الْمَغْفِرَةِ ۔ آمِيْن ۔

"All Praise is for Allaah,who has granted us Hidaayaat (guidan has granted favours upon us and has completed (grants us the for us the actions and laws of Haj.Yaa Allaah,my forehead is control,thus specify for each hair ,a light on the day of Qiyaaan for every hair,forgive a sin of mine.Increase the stages of Jan me,for each hair.Yaa Allaah,grant Barakat in my Nafs(inner se accept my Haj.Yaa Allaah,forgive me and those who make Ha Qasr.Oh Most Forgiving.Aameen."

After Halq or Qasr,also say Takbeer.All the prohibitions,except re with one's wife,end with the performance of Halq or Qasr.This is only permissible after Tawaaf-e-Ziyaarat.

TAWAAF-E-ZIYAARAT.

After Rami,Qurbaani and Halq or Qasr,one should proceed to I

for the Tawaaf of the Baitullaah.This Tawaaf is called Tawaaf-e-Ziyaarat and is one of the Faraaidh of Haj.It is also called Tawaaf-e-Rukn and Tawaaf-e-Ifaadhah.The first time for this Tawaaf begins from pre-dawn of the tenth of Zil-Haj.It is not permissible to do so before this.It is permissible to do so on the eleventh or twelfth of Zil Haj.However to do so on the tenth is the best.The time for this Tawaaf lapses with the setting of the sun on the twelfth.If it is performed after this time then Damm becomes Waajib.After Tawaaf-e-Ziyaarat,relations with one's wife is allowed.

It is important to note that if one had made Sa'ee of Haj with the Tawaaf-e-Qudoom,then Raml should not be made for Tawaaf-e-Ziyaarat.If,however,one did not make Sa'ee at the time of Tawaaf-e-Qudoom,then one should do so now.In this case,one should also perform Raml in the Tawaaf-e-Ziyaarat.

LAWS OF IDHTIBAA'

The rules regarding Idhtibaa' are related to the wearing of sewn clothing.If a person made Sa'ee after Tawaaf-e-Ziyaarat and if he has NOT yet made Halq or Qasr and if he has not worn sewn clothing,then he will make Idhtibaa' in Tawaaf-e-Ziyaarat.

If he had made Halq or Qasr,and he had worn sewn clothing,then the reason for Idhtibaa' has fallen away and he should therefore perform the Tawaaf without Idhtibaa'.

RETURNING TO MINA AFTER TAWAAF-E-ZIYAARAT.

After performing Tawaaf-e-Ziyaarat on the tenth,return to M spend the eleventh and the twelfth night in Mina.On bot days,after Zawaal,make Rami of all three pillars (Jamaraats).If not make Tawaaf-e-Ziyaarat on the tenth,then make it during tl or day of the eleventh or twelfth in Makkah.

THE FOURTH DAY OF ZIL HAJ.

If,due to some reason,one could not make Qurba Tawaaf-e-Ziyaarat on the tenth,then do so on this day,the eleven Zawaal,make Rami of all three Jamaraats.The mustahab time fc on this day is from after Zawaal until sunset.It is Makrooh to do sunset.If,however,it was done BEFORE the rising of the sun morning of the twelfth,then no Damm will become due and it valid.After sunrise on the twelfth,the time of the Rami for the e has elapsed and if this was not done then both Qazaa and become Waajib.This means that one will have to do the Ram eleventh and the Rami of the twelfth on the twelfth day of Zil l one should also give Damm for allowing the Rami to become

HOW TO PERFORM RAMI.

The Rami of the eleventh will be performed in the same way as tenth,for the Jamarah Uqbah.After completing this Rami,stan from the crowd,face the Qibla,raise the hands and make duaa.Do as long as it takes to recite twenty aayaats.Durin period,pause,engage in Takbeer,Tahleel,Istighfaar and Shareef.Pray for yourself,your companions and the Musl general.This is a place where one's duaas are easily accepted.

After this,proceed to the Jamarah-e-Wusta and do the same as before(i.e. pelt the seven pebbles).After this also,move aside and pray as before.Then proceed to the Jamaraah-e-Uqbah and repeat the same procedure again.However,this time,do not stop for duaa.To stop for duaa has not been proven,but one should make duaa while returning from here.

For this day,whatever had to be done has been done.Spend the remaining time in Mina.Remain engaged in Zikr,Tilaawat and duaa.Do not waste your precious time in vain ,negligent and futile talks.

The women should make their Rami during the night of the eleventh.Do not totally discard it nor delegate it to someone else to do on your behalf.There are less crowds at night and it is quite convenient then.

THE RETURN TO MAKKAH AND THE FIFTH DAY OF HAJ

Rami has to be made of all three Jamaraats.Do this after Zawaal as on the previous day.As explained earlier,the Mustahab time for the performance of this rite is from after Zawaal until sunset.From sunset to pre-dawn of the next day is Makrooh,except for the women and the weak.

If Qurbaani or Tawaaf has NOT been done upto now,then it is necessary to do so BEFORE the setting of the sun.The Rami for this day also has to be performed before sunset.

THE FIFTH DAY - 13th Zil Haj.

After the Rami of the twelfth,one has the choice of:-

1) Moving out of Mina before sunset and proceeding to Makkah
case there is no necessity to perform Rami on the thirteenth.

2) Staying in Mina for the Rami of the thirteenth.In this case,o
spend the night of the twelfth in Mina and perform Rami of a
Jamaraats on the thirteenth.

3) If one happens to be in Mina after sunset,then it is Makrooh t
without performing Rami of the thirteenth.Similarly if one hap
be in Mina on the morning of the thirteenth,then also it b
Waajib to perform Rami of the thirteenth.If one moved out
doing so,then Damm becomes Waajib.

The best thing to do is to remain in Mina willingly until after sun
to perform the Rami of all three Jamaraats on the thirteenth,after
and then to proceed to Makkah,even though it is permissible t
out on the twelfth.

The method of performing this days Rami is the same as that
previous day but the time for performing it is less.Rami can
performed after sunset as on the other days.The time for this Ra
at sunset of the thirteenth.If one did not do so after it had b
Waajib to do so by sunset,then one will have to give Damm.

If someone made Rami after Pre-dawn and before Zawaal,
thirteenth of Zil Haj,then although it is valid it w
Makrooh.However,no Damm is Waajib due to this detestment.A
Rami of the twelfth,or,if one had stayed over,then go to Makkah
thirteenth ,and remain engaged in righteous acts.Perform as
Tawaafs as possible and also ,if one wishes,perform Umrahs,bu
Tawaafs is better than more Umrahs,so the more Tawaafs the b
one does perform Umrahs,then do so after the thirteenth.

TAWAAF-E-WIDAA.

It is Waajib upon all those who stay outside the Meeqat to perform a departing Tawaaf after the performance of Tawaaf-e-Ziyaarat.This Tawaaf is called the Tawaaf-e-Widaa,and it is also called Tawaaf-e-Sadr.This is the final Waajib of Haj.

This Tawaaf is Waajib on a person irrespective of which type of Haj he has performed.It is Waajib for all three types of Hujjaaj.

This Tawaaf is NOT Waajib on all those who reside within the boundaries of the Haram and on the "Ahle-Haram" (the residents or the people of the Haram.)

A woman who experiences her Haidh (menstruation) after performing the Tawaaf-e-Ziyaarat but before the Tawaaf-e-Widaa,and whose Mahram is proceeding out of Makkah,need not perform the Tawaaf-e-Widaa.As long as she is not yet pure,this Tawaaf is not Waajib upon her and she may leave it out without having to give Damm.

It is not necessary to make intention for Tawaaf-e-Widaa.Any Nafl Tawaaf made after Tawaaf-e-Ziyaarat,becomes an adequate substitute for Tawaaf-e-Widaa.However it is best to intentionally perform this Tawaaf at the time of departure.

It is Mustahab to perform this Tawaaf again if one remained in Makkah due to some need.

After performing the Tawaaf-e-Widaa,perform two rakaats Salaat,and facing the Qibla,drink Zam-Zam water and depart from the Haram.There is no specific Masnoon duaa for this occasion.

One should therefore ask for whatever one desires.Ask especiall
able to return to this wonderful place.Some elders have writter
beautiful duaas which may be read if one so desires.

WHEN IS THE HAJ DECLARED NULL AND VOID

RULE ONE:-
The Haj of a person who adorned the Ihraam for Haj and cou
reach Arafaat before pre-dawn of the tenth of Zil Haj,is not val
nullified.He is called Faa-itul Haj.The order for such a person is
should perform the actions of Ihraam (i.eTawaaf,Sa'ee and then
, then he should come out of Ihraam and stop the Talbiyaah w
beginning of the first Tawaaf.

RULE TWO:-
If the Faa-itul Haj was a Mufrid (performing Ifraad Haj),then o
Qazaa of Haj is Waajib and no Umrah has to be performed.

If he was a Qaarin,who has not yet performed Umrah,then he
firstly make a Tawaaf and Sa'ee for Umrah and then he should p
another Umrah for the one which was nullified as a result of t
being nullified.,then he should make Halq to come out of Ihraam
case,only the Qazaa of Haj is Waajib.The Damm of the Qaar
lapse and it will not be Waajib to make the Qazaa of Umr
Talbiyaah will be stopped with the beginning of the Tawaaf
second Umrah.

If the Qaarin had already made Umrah,then he will do as the Mu
described earlier.He should perform the actions of one Umrah an
coming out of Ihraam the Qazaa of Haj remains to be performe

If the person was a Mutamatti (who made Umrah and Halq an

out of Ihraam and tied a separate Ihraam for Haj),then due to Haj being null and void,he should make Umrah and Halq to be out of Ihraam.Then he has to only perform the Qazaa of Haj when the time comes.

RULE THREE:-
A person whose Haj became null and void,it no longer remains Waajib for him to perform the Tawaaf-e-Widaa,Qurbaani.Damm (for the Qaarin and the Mutamatti) also lapses and is no longer due.

RULE FOUR:-
The same rule will apply to any Haj performed for any reason.Whether Fardh,Nafl,or Nazr (the fulfilling of a vow) which is Waajib to fulfil.

RULE FIVE:-
Umrah can be made at any time besides the Day of Arafaat,the Day of Eidul-Adha and the Ayyaaam-e-Tashreek.It is Makrooh to perform it on any of the aforementioned days but if one did so,then it will nevertheless be valid.

LAWS OF SHORTENING.

Sometimes it so happens that after adorning the Ihraam of Haj,something intervenes and makes it very difficult to perform the Wuqoof-e-Arafaat or the Tawaaf-e-Ziyaarat.For example,one is prevented by the enemy or the rulers oppression,or one breaks a leg and becomes so disabled that one cannot move around,or one suffers any such illness,or one's money is stolen and one can neither pay for the conveyaance nor can one travel on foot.Under such conditions,one is allowed to adopt a special shortening procedure.Such a person is called a "Muhsar".

The laws of such shortening are as follows:-

RULE ONE:-
A person who adorned the Ihraam of Haj only and became

"Muhsar"because of any of the above reasons,then he should wait fo causes to be removed.Then,if there is still time to perform the H should do so.If not,then he should perform Umrah to come ou Ihraam (or become "Halaal") and he will now become a Faa-itul

If there is still alot of time and the person cannot remain in Ihraan that long,then he should send someone to the Haram with the Da animal or the price thereof so that this deputy may perform the Da on his behalf to enable him to come out of Ihraam.He should specify the date and the time of the sacrifice,so that he knows whe come out of Ihraam.

After the animal has been sent ,then the "Muhsar" may remain wher is or go home or wherever he pleases.He should however,wait for Qurbaani to be made before ending the Ihraam.

RULE TWO:-

If the incapacitated one is a Qaarin,then he should sacrifice two ani because he has adorned the Ihraam of Haj and Umrah.One Qurbaani release him from the Ihraam of Umrah and the second Qurbaani release him from the Ihraam of Haj.

If the Qaarin has only sacrificed one animal then he will not be ou Ihraam because he requires to be released from two Ihraams,and Damms will have to be given,to become "Halaal".

If a person adorned the Ihraam of Umrah and became "Muhsar"as st above then he will likewise have to make Qurbaani to be released f his Ihraam.

Until such time that one does not come out of Ihraam as explaine the above cases,and one performs any action which are prohibite Ihraam,then one will have to give Damm,as this is Waajib.

RULE THREE:-

The animal thus sacrificed will have to be sacrificed in the Haram.If done in the Hil,then one is still in Ihraam and all the restrictions still apply.Any overstepping of these restrictions will have to be compensated by giving Damm,which is Waajib.

RULE FOUR:-

If the deputy whom one had sent to perform the Qurbaani on one's behalf,did so one or two days before the specified time,then one will be out of Ihraam from the moment the sacrifice was done.

RULE FIVE:-

In this case,the Muhsar will be free from Ihraam the moment the Qurbaani has been made.It will not be necessary to make Halq or Qasr to do so.However it is better to do so.

RULE SIX:-

The condition for the slaughtering of the Muhsar's Damm animal is that it should be done in the Haram.It does not matter whether it was done during the days of Nahr or not.

RULE SEVEN:-

The animal to be sacrificed should be one male or female goat or sheep,which should be free from flaws and the same conditions as are applicable for the Qurbaani animal.

RULE EIGHT:-

When the "Muhsar" has come out of Ihraam and when the time for the next Haj comes and he makes the Qazaa of Haj,then it will be the Qazaa of that Ihraam from which he had freed himself from in the previous year.

If he freed himself from the Ihraam of Haj,then he should make Q
of one Haj and one Umrah.

If he freed himself from the Ihraam of Qiraan Haj,then he sh
perform the Qazaa of one Haj and two Umrahs.

The above should be done if there was no time left for Haj during
year.

RULE NINE:-

If it so happened that after becoming incapacitated,one gave Dam
the Haram and released oneself from Ihraam,and then became
again,and re-adorned the Ihraam in that very same year during the
of Haj, and made the Wuqoof etc.,then there is no need for makin
intention for Qazaa in the following year and if one is a Qaarin,
there is no need for an extra Umrah either.

RULE TEN:-

If one became "Halaal" from a Nafl Haj and recovered after b
incapacitated and managed to perform the Haj in that very year,
there is no need for intention of Qazaa,but if this was done in ano
year,then it is Waajib to make intention for Qazaa.

RULE ELEVEN:-

If a "Muhsar" became "Halaal" from a Fardh Haj then it is not neces
to make intention for Qazaa whether it be in that same year or in
other year.

RULE TWELVE:-

Qazaa is Waajib on every "Muhsar" whether it be for a Fardh or a N
Haj,and whether it be for one's own Haj or Haj-e-Badal.Similarly,if
who has adorned the Ihraam of Umrah,becomes incapacitated and l
became "Halaal" after slaughtering in the Haram,then he too will h

to make Qazaa but only of Umrah.

RULE THIRTEEN:-

If a Qaarin or Mufrid has the ability to perform Wuqoof -e-Arafaat only,then he should do so and the Tawaaf-e-Ziyaarat should be made either on the tenth or the eleventh or the twelfth of Zil Haj.If one could not do so even then,then one should make the Tawaaf later but give Damm for performing the Tawaaf-e- Ziyaarat later than the twelfth.
In the above case,one must wait until Tawaaf-e-Ziyaarat has been made before resuming relations with one's wife.
There will be no need for Qazaa in the above case and the Haj has been made.

RULE FOURTEEN:-

If a person reaches right up to Makkah Mukarramah with the Ihraam of Haj and could not perform the Wuqoof-e-Arafaat nor the Tawaaf-e-Ziyaarat,then he is also a "Muhsar".He will have to sacrifice an animal in the area of the Haram and come out of Ihraam.If he remained in the same condition and the days of Haj passed by,without him sacrificing and coming out of Ihraam,then he will be regarded as a Faa-itul Haj,and he will now have to perform Umrah with that same Ihraam and thereafter perform Halq or Qasr to come out of the state of Ihraam.If one could not perform the Wuqoof-e-Arafaat then he should come out of Ihraam after performing Umrah and Halq or Qasr.If he could not perform Tawaaf-e-Ziyaarat,then he should do so whenever he can.However,if this Tawaaf was performed after the days of Nahr (sacrifice),then Damm becomes Waajib for this delay.

THE LAWS OF HAJ-E-BADAL.

It is generally permissible to deputise in Ibaadat of wealth.e.g. Zakaat,or

Sadaqahtul Fitr.Similarly,in that Ibaadat which involves physical ac and wealth,such as Umrah and Haj,it is also permissible to deputi:

One is not,however,allowed to depute the physical Ibaadat such as S and Fasting.

Hadhrat Abu Razin (R.A.) narrates that he asked Rasulullaah (S.A that as his father was old,he did not have the ability for Haj and Ui and cannot undertake a journey.Rasulullaah (S.A.W.) replied:-"Per Haj or Umrah on your father's behalf." Narrated by Tirmidhi and he that the Hadith is good (Hasn) and correct (Sahih) as in Mishkaa 222.

If a person wishes to perform Haj-e-Badal on behalf of his fri ,relatives,ustaads,spiritual mentor with one's own wealth,and Haj i: Fardh on that person for whom one is performing the Haj,then ther no conditions.One may enter from whichever Meeqat one wishes one may read whichever Haj one wishes to perform.One may depute someone else to do so on the person's behalf.It is not necessary to have been told to do so by the person involved or to received instructions from that person via a Will etc..

There are however,many laws regarding the performance c Haj-e-Badal which is Fardh.These have been mentioned in the Bool Fiqh,from which we relate the laws that follow.

It is important to become familiar with the following terms in ord understand these laws and to memorise these terms.

An AAMIR is one who deputises another person to carry out the A MAAMOOR is the one who is sent to carry out the Haj.

RULE ONE:-

It is Fardh on that person upon whom Haj had become Fardh and who had lived through the days of Haj,but did not do so and is now so ill or so old,that doing so is no longer possible and there is no possibility,of recovery either,to send another person to do so on his behalf,or to specify in his will for this to be carried out in the event of his death.

If one sets it out in his will then he should know that the expenses for the Haj-e-Badal will only be executed after payment of debts,from the remaining third of his wealth.

RULE TWO:-

If a person became incapacitated and, thinking that he will not recover,had arranged for Haj-e-Badal to be performed during his lifetime , suddenly recovers,then it becomes Fardh for him to perform the Haj himself and the Haj which was performed on his behalf now becomes a Nafl Haj.

RULE THREE:-

If a woman has enough wealth to perform Haj herself,but has no Mahram with enough finance of his own and has not any additional wealth to cover the expenses of the Mahram,then before death,she should make a will for the performance of Haj-e-Badal,on her behalf from the remaining third of her wealth.

RULE FOUR:-

It is better to delegate a person who has already performed Haj previously,rather than sending someone who has not yet performed the Haj himself.If one did send a person upon whom Haj is not Fardh,then the Haj-e-Badal is valid but it is against the best cause.

RULE FIVE:-

If an AAMIR sends a MAAMOOR upon whom Haj is Fardh,then although the Haj will be valid,it would be Makrooh-e-Tahrimi.

RULE SIX:-

To perform Haj-e-Badal for money (renumeration) is permissible.It is Haraam (illega l) to receive or to give payment fc performance of Haj-e-Badal.If someone did do so then both givei taker are sinners,however,the Haj of the AAMIR will be valid,and necessary to return the payment received.That which was spent fc Haj will be given to the MAAMOOR.

RULE SEVEN:-

The money of the AAMIR must be spent for the expenditure o Haj-e-Badal.If the MAAMOOR has some extra money of his owi spends a little more on the Haj-e-Badal,then also the AAMIR'S F performed.

RULE EIGHT:-

It is necessary for the MAAMOOR to adorn the Ihraam on behalf c AAMIR from the Meeqat.

RULE NINE:-

It is best for the MAAMOOR to go to the AAMIR'S country Haj,but if he did not return and stayed in Makkah Mukarramah,thei is also permissible.However,the expenditure of the return journey have to be returned.

RULE TEN:-

If the MAAMOOR wishes to perform Umrah for himself performing the Haj of the AAMIR,then he may do so as long a bears the expenses of his own Umrah.

RULE ELEVEN:-

It is better to perform another's Haj-e-Badal than to perform a Nafl

RULE TWELVE:-

The expense of going,coming and staying in Madinah Munawwarah cannot be taken from the AAMIR'S wealth without prior permission.

RULE THIRTEEN:-

It is not necessary for a male to perform the Haj-e-Badal for a male or a female for a female.If a male did so for a female or a female for a male,then it is valid,BUT,the female has to journey with a Mahram.

RULE FOURTEEN:-

A MAAMOOR must not invite others with the wealth of the AAMIR,and he should not share the food of others,nor should he give loans to others.If the AAMIR has given permission then it is permissible.In the case of using money from the dead person's wealth,the permission of the mature heirs is necessary.

RULE FIFTEEN:-

If the MAAMOOR made Qiraan Haj then the expense of the Qurbaani is to be borne by the MAAMOOR.

RULE SIXTEEN:-

If after adorning Ihraam,the MAAMOOR becomes incapacitated then the Damm of incapacitation can be from the wealth of the AAMIR.

RULE SEVENTEEN:-

If the MAAMOOR did not perform the Haj for the AAMIR in the specified year but did so the next year,then it is valid and there will be no penalty Waajib.

RULE EIGHTEEN:-

If the AAMIR had granted permission to the MAAMOOR to take a loan at the time of need which will be repaid later,then the MAAMOOR may take a loan for the necessities of Haj.

RULE NINETEEN:-

If Haj had become Fardh on someone and he had not performed i neither left a will instructing it's completion,but the heirs,out of own,decide to have his Haj-e-Badal made,then we have hope that A Ta'aala will accept this Haj as being the Haj of the deceased.

RULE TWENTY:-

It is important to make a will for one's Haj-e-Badal if one is awar it had become Fardh upon one.It is not necessary for the hei perform Haj-e-Badal on one's behalf and nor do they have to someone else for this purpose.If,however,one specifies this in will,then it becomes necessary for the heirs to do so.

RULE TWENTY-ONE:-

All the expenses for the performance of the Haj have to be borne b AAMIR.This includes the journey from Makkah to Mina and from to Arafaat and to Muzdalifah and back to Mina etc.Also the exper clothing and utensils,the Ihraam and all other necessities for Haj.

Upon returning from the Haj,the MAAMOOR will have to retu these clothing items etc.to the AAMIR.

If the AAMIR allows the MAAMOOR to use the remainder o other items as a gift from him,then it will be permissible fo MAAMOOR to do so.

If the Haj-e-Badal is done from the wealth of a deceased who wil to be done and who also willed that the remaining wealth,intende the Haj but not needed from the third of his estate,can be given t MAAMOOR,then it can be used by him,for himself.If any wealth than a third of the deceased person's estate is in the possession c MAAMOOR then the permission of the heirs become necessary b any of this wealth may be given to him or not.It is also importa

remember that the permission of an immature person is of no account.

RULE TWENTY TWO:-
The MAAMOOR should commence his journey from the country of the AAMIR.

RULE TWENTY THREE:-
At the time of adorning the Ihraam,it is necessary for the MAAMOOR to make intention for the AAMIR.It is better for the MAAMOOR to add these words in the Talbiyaah:- لَبَّيْكَ عَنْ فُلَان

In place of " fulaan ",mention the person's name.

RULE TWENTY FOUR:-
It is necessary that the MAAMOOR does not act contrary to the wishes of the AAMIR.If he does so,then the Haj will not be made for the AAMIR,but for the MAAMOOR himself.It will then be necessary for the MAAMOOR to return the money which was given to him for the Haj expenses.

RULE TWENTY FIVE:-
If the AAMIR asked the MAAMOOR to perform Haj only,then it is not permissible for the MAAMOOR to perform Qiraan or Tamattu Haj.If he did so,then the Haj thus made will be of the MAAMOOR himself and he will have to return the money given by the AAMIR.

RULE TWENTY SIX:-
If the AAMIR gave the MAAMOOR general permission to perform the Haj of his choice,then it is unanimously accepted that he may perform the Qiraan or Ifraad Haj.Concerning Tamattu,the Fuqahaa Hanafiyah have stated that the AAMIR'S Haj will not be performed even if he had given permission to do so.In this case the MAAMOOR will not be liable if he did so.Therefore the MAAMOOR must not be allowed to perform

Tamattu.This is the cautious way.

Although some elders have given permission for this under the pre conditions,on condition that the AAMIR has granted permission foı is necessary to be cautious.

It should be arranged in such a manner that the MAAMOOR arı when there is very little time left for Haj,so that he is not force perform the Haj of Tamattu.

TO MAKE A WASIYYAT (BEQUEST) FOR HAJ

It is Waajib for that person upon whom Haj had become Fardh to n a wasiyyat for the performance of Haj on his behalf from his wealth.It will be sinful not to leave such a wasiyyat.If,however,Haj become Fardh upon one and he proceeded to do so in that very year dies before doing so,then it is not Waajib to leave such a wasiyyat.

RULE ONE:-
The will in which Haj-e-Badal has been specified will only be execı from one third of the deceased person's estate.A third of the we which remains after paying all his debts can be utilised for purpose,whether the deceased had mentioned this third in his wil not.If the mature heirs grant permission for more than a third wealt be used for this purpose,then it is proper to do so.

RULE TWO:-
If the wealth from the third is not enough to perform the Haj-e-Badal,and the heirs are not happy to use their share of the wealth,then a MAAMOOR must be sent from whichever place the Haj can be managed with the third of the wealth available.

Alhamdulillah! the necessary laws,regulations and methods of performing Haj have been mentioned,and some details have also been given regarding the performance of Umrah.However,to grant a better understanding of the laws,we write the laws of Umrah,separately.Allaah is the Granter of Ability.

UMRAH IN DETAIL.

In the previous pages,we have given some brief information about Umrah.However,because those who have the means perform it repeatedly and solely for Umrah,we mention in detail - the virtues,Faraaidh,Waajibaat and the method of performing it.From Allaah is the ability!

VIRTUES OF UMRAH.

Hadhrat Abdullah bin Mas'ood (R.A.) narrates that Rasulullaah (S.A.W.) said:- *"Perform Haj and Umrah consecutively,for it removes improvision and sins like the furnace removes iron from gold and dirt from silver." (Tirmidhi).*

Rasulullaah (S.A.W.) also said that those who are present for Haj a
Umrah are those that are present in his court. (i.e. they are classifiec
guests).
These people make duaa to Allaah and it is accepted and they s
forgiveness and they are forgiven. (Ibne Maajah from Abu Hurai
(R.A.).

Hadhrat Abdullah bin Abbaas (R.A.) narrates that Rasulullaah (S.A.'
said that *performing Umrah in Ramadhaan is equivalent to H
Bukhari and Muslim).*

In a narration in Muslim,Nabi (S.A.W.) has said that *performing Um
in Ramadhaan is equivalent to performing Haj with him. (Mishkat
Masaabeeh).*

IMPORTANT ASPECTS OF UMRAH

There are four actions to be carried out for Umrah.

1) To adorn the Ihraam of Umrah from the Meeqat. (i.e. to make intention of Umrah and to recite the Talbiyaah).
2) To reach Makkah Mukarramah and to make Tawaaf.
3) To make Sa'ee between Safaa and Marwah.
4) To make Halq or Qasr. (i.e. to shave or trim the hair after Sa'e

FARAAIDH OF UMRAH

There are two acts from the above which are Fardh:-

1) To adorn the Umrah Ihraam which occurs on making the intention Umrah and saying the Talbiyaah.

2) To make Tawaaf.

WAAJIBAAT OF UMRAH.

There are two things which are Waajib for Umrah.

1) To make Sa'ee between Safaa and Marwah.
2) To shave or to trim the hair after Sa'ee.

It is MASNOON to make Raml and Idhtibaa' in Umrah.

Umrah is Sunnat-e-Muakkidah.It is Sunnat-e-Muakkidah for that person who was destined to reach Makkah Mukarramah,to perform Umrah once in his lifetime.

More than this is Mustahab.

THE TIME FOR UMRAH.

Haj can only be performed once a year because the time for Haj has been specified in Shar'ee.It's validity is from the ninth of Zil Haj,after Zawaal,to just before the pre-dawn of the next night.To reach Arafaat in the Ihraam of Haj is necessary.If one did not do so,then the Haj will not be made,no matter how many Tawaafs had been made.

Tawaaf-e-Ziyaarat,which is Fardh for Haj, will be valid only after performance of Wuqoof-e-Arafaat,on it's appointed time.

Umrah,on the other hand,can be made repeatedly,throughout the year.Not much time is spent doing it,and many people perform more than one Umrah in one day.

It is Makrooh-e-Tahrimi to perform Umrah during the 9/10/11/12 and

13th of Zil Haj.

THE IHRAAM OF UMRAH.

When any male or female decides to perform Umrah,then they shoul adorn the Ihraam of Umrah before entering the Meeqat.If one travelling by plane and is not certain as to the exact time when one wi pass the Meeqat or one fears that one may pass over it withou knowing,then it is better to wear the Ihraam before boarding the plan

The method of entering into Ihraam is to first perform ghusl,then to rea two rakaats Salaat of Ihraam.

If one did not make ghusl and only made wudhu,after which one rea the two rakaats,then it is also in order.In the event of the non-availabili of water,it is also permissible to have made Tayammum instead (wudhu.

The male should remove all sewn clothing and wear one piece of clot which covers the area from the navel downwards.Another piece of clot should be used to cover the top of the body.Then he should perform th two rakaats Salaat.Only after these two rakaats have bee performed,must the head be un-covered.Make the intention of Umra and recite the Talbiyaah.The woman will do the same but they shoul wear sewn clothing and cover the whole body from the beginning,the make their two rakaats and thereafter make the intention for Umrah an then recite the Talbiyaah.

INTENTION AND TALBIYAAH.

Make the intention after the two rakaats of Talbiyaah as follows:-

اَللّٰهُمَّ اِنِّیْ اُرِیْدُ الْعُمْرَةَ فَیَسِّرْهَا لِیْ وَتَقَبَّلْهَا مِنِّیْ

."Yaa Allaah,I intend performing Umrah,so make it easy for me and accept it from me"

It is not necessary to make the intention with the tongue.To form an intention with the heart is also sufficient.One may make intention in any language.It does not necessarily have to be in Arabic.After intention,read the Talbiyaah.

The words are as follows:-

لَبَّيْكَ اللّٰهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ ط
إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيْكَ لَكَ ط

Note that the two rakaats Salaat are Sunnat and not Fardh or Waajib,so if one could not perform them because of it being the Makrooh time for Salaat etc.,one can leave it out and continue with the Talbiyaah after making the intention for Umrah.

If a woman is menstruating,she should also do as above.That is,she should enter the state of Ihraam without performing the two rakaats Salaat.She should not make Tawaaf until she is pure.If she enters Makkah in this state,she should wait until she is pure.Upon attaining purity,she should perform ghusl for Umrah,,then Tawaaf and Sa'ee and then all the rites of Umrah.The laws for the menstruating woman are the same for the one experiencing Nifaas. (post-natal bleeding).

RULE ONE:-
To read the Talbiyaah after adorning the Ihraam is a condition.To do so

three times is Mustahab.
After Talbiyaah,read Durood and the following duaa:-

اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ رِضَاكَ وَالْجَنَّةَ وَأَعُوْذُ
بِرَحْمَتِكَ مِنَ النَّارِ

"Yaa Allaah,I seek Your Pleasure and Jannah,and I seek refuge froı Jahannam by Your Mercy."

Besides this,one may make whatever duaa one desires.

RULE TWO:-
After intention recite the Talbiyaah in a moderately loud tone.IT I NOT NECESSARY TO SCREAM.Woman will not recite the Talbiyaa aloud.She should recite it in such a way that she can hear it herself.

RULE THREE:-
Take from previous section (Ihraam) last paragraph-just befoı prohibitions.

PROHIBITIONS OF IHRAAM.

After adorning Ihraam,be cautious of the restrictions of Ihraam,i. Abstain from those things which are prohibited during Ihraam.

The male should not wear any such clothing which are designed for tł body such as Kurta,trousers,vest,hat,socks,shorts,jockey etc.Also should not cover the face and the head.

The female should wear the clothing she normally wears (i.e.sew

clothing)but she should not let it touch the face.

In Ihraam,it is prohibited to apply Ittar on the clothing or the body,nor to use scented or perfumed soap,or to eat perfumed tobacco.It is also prohibited to par the nails,cut the hair from any part of the body or to shave.

To kill land animals or to kill the lice on one's clothes or to remove it from oneself and to throw it and to kill a locust is also not allowed.

To indulge in a relationship with one's wife and to kiss or caress or to even talk of such things in front of one's wife,or any other woman is not allowed.A person in Ihraam should be steadfast in abstaining from quarrelling and fighting.

RULE ONE:-
As stated earlier,the women should not let any cloth touch the face,but they should adopt a means of covering the face from strangers in such a manner that it does not touch the face.She must protect herself from the sight of strange men.

RULE TWO:-
A common misconception today is the belief that there is no Purdah while wearing the Ihraam.This stems from ignorance and should be corrected.It causes the women who discard purdah to become sinners and also the men who look at them.

ENTRY INTO MAKKAH MUKARRAMAH AND UMRAH.

On reaching Makkah Mukarramah,keep your luggage at some safe place so that you are at ease,perform wudhu and proceed towards the Masjid-e-Haram.On entering,recite the Durood and the duaa for entering the Masjid:-

رَبِّ اغْفِرْ لِيْ ذُنُوْبِيْ وَافْتَحْ لِيْ أَبْوَابَ رَحْمَتِكَ

"Oh my Rabb! Forgive my sins,and open the doors of Mercy for me."

Enter the Masjid with wudhu and when you sight the Kaabah,say :-

اَللّٰهُ أَكْبَرُ لَا إِلٰهَ إِلَّا اللّٰهُ

three times.Also recite Durood and whatever comes from the heart a: this is the time when duaas are accepted.

Thereafter,the men should place the right end of their Ihraam cloth unde the right armpit and put both ends over the left shoulder so that the righ shoulder remains bare.This is called Idhtibaa'.

The women do not perform Idhtibaa'.All should now proceed to tha corner which is near the Hajr-e-Aswad to perform Tawaaf.Then stanc in such a way that the whole Hajr-e-Aswad is on one's right.Then intenc as follows

اَللّٰهُمَّ إِنِّيْ أُرِيْدُ أَنْ أَطُوْفَ لِلْعُمْرَةِ طَوَافَ
بَيْتِكَ الْحَرَامِ فَيَسِّرْهُ لِيْ وَتَقَبَّلْهُ مِنِّيْ

"Yaa Allaah,I intend making Tawaaf of the Baitullaah for Umrah,sc accept it and make it easy for me."

If you cannot say it in Arabic,or you cannot say it verbally at all, ther saying it in the heart or in any other language will be sufficient.
After making intention,start with the Istilaam of the Hajr-e-Aswad.

Move a little towards the right so that the Hajr-e-Aswad is directly ir line in front of you.Standing in front of the Hajr-e-Aswad like this,raise the hands as one does in Salaat with both palms towards the

Hajr-e-Aswad and read:-

بِسْمِ اللّٰهِ اَللّٰهُ اَكْبَرُ - لَآ اِلٰهَ اِلَّا اللّٰهُ وَلِلّٰهِ الْحَمْدُ ،
وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ ، اَللّٰهُمَّ
اِيْمَانًا بِكَ وَوَفَاءً بِعَهْدِكَ وَاتِّبَاعًا لِّسُنَّةِ
نَبِيِّكَ مُحَمَّدٍ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ ط

Stop the Talbiyaah before Istilaam.There is no Ramal for women.Duaas while making Tawaaf have been recorded at the end the book.

After the two rakaats of Tawaaf, make Istilaam of the Hajr-e-Aswad and proceed towards Safaa and Marwah.

Some people hold the incorrect belief that one has to go fourteen times between Safaaa and Marwah,completes the Sa'ee.This is erroneous.There are only seven rounds for Sa'ee.

After Sa'ee,make Halq or Qasr.(See laws of Halq and Qasr)

Halq is better than Qasr.To complete Halq or Qasr of the whole head is Sunnat.If the hair is so short that it is shorter than one finger-joint length,then Halq is necessary.

WARNING!

Many people snip a few hairs of the head,and wear their normal attire,thinking that they are out of Ihraam.This is not proper.Such a person has not been released from Ihraam,and the restrictions of Ihraam

still apply to him.

If one did this and then realised that he had erred,he should immediatel; perform the Halq or Qasr in the proper manner and then enquire fron the Ulemaa as to what penalty he has to pay.

It is also important to know that it is Waajib to perform the Halq o Qasr within the boundaries of the Haram.
Many people come to the Haram and other blessed places with mor love for their hair then for the SHARIAH.
Leave aside Halq,they do not even perform Qasr.Haj and Umrah are th occasions when the love of the lover of Allaah is displayed.This is tim when some people choose to display the love of their hair more thar they consider their love for the Law of the Lofty.How regretful!.

Those that live within the boundaries of the Meeqat,e.g Jeddah,Bahra,Hidda,Jamoom,Arafaat etc., can enter the Haram withou Ihraam.If they cannot sacrifice their hair,then they should not wear th Ihraam and enter Makkah Mukarramah, but they should rather make a many Tawaafs as possible.For Tawaaf,only wudhu is a pre-condition,an it's reward is great.The amount of time spent in making Umrah ca rather be spent making Tawaafs.This is much better then adorning th Ihraam of Umrah and not cutting the hair in the proper way.

However,those that live outside the Meeqat (e.g. Madinal Munawwarah,Taif and Riyaadh) ,cannot enter the Haram withou Ihraam.This is the case even if they come for worldly matters.Thes people have to adorn the proper Ihraam and then perform the prope Halq or Qasr before coming out of Ihraam.

RULE ONE:-
There is no Tawaaf-e-Qudoom or Tawaaf-e-Widaa in Umrah.Whe

adorning the Ihraam of Umrah and entering the Masjid-e-Haram,the first Tawaaf made will be the Tawaaf of Umrah.

IHRAAM OF UMRAH FROM TAN'EEM AND JO'RAANAH.

If any person from Makkah Mukarramah or anywhere within the boundary of the Haram wishes to perform Umrah,then it is Waajib to adorn the Ihraam at Hil.Hil is that place which is outside the boundary of the Haram upto inside the Meeqat.

All around Makkah Mukarramah is the Haram,and the distance varies.From one direction it is ten miles,and in another,nine and in yet another,seven.

When going from Makkah Mukarramah to Madinah Munawwarah,the Haram ends at a place called Tan'eem.Before it was stated that the distance between Makkah Mukarramah and Tan'eem is three miles,but now that the population of Makkah has increased in all directions,encompassing Tan'eem, there are signposts at every side showing where the boundary ends.

When Rasulullaah (S.A.W.) sent Hadhrat Ayesha (R.A.) with her brother Abdur-Rahmaan bin Abu Bakr (R.A.) for Umrah,they came out of the boundary of the Haram (i.e.to Tan'eem) and then adorned the Ihraam and performed Umrah.When she completed the Umrah,she joined Rasulullaah (S.A.W.) who intended the journey to Madinah Munawwarah.

Nabi (S.A.W.) asked Hadhrat Ayesha (R.A.) to go to Tan'eem because this place is nearer in distance and this is also why those making Umrah

from Makkah generally go to Tan'eem to wear the Ihraam.There is also a Masjid here called Masjid-e-Ayesha (R.A.).

Jo'raanah is nine miles from Makkah Mukarramah.It is also outside the boundary of the Haram.When Rasulullaah (S.A.W.) returned from Taif,he adorned his Ihraam here and then made Umrah.Transport is available from both these places.The Umrah performed from Tan'eem is commonly called "chota Umrah" (small Umrah) and that which is performed from Jo'raanah is referred to as "bara Umrah" (big Umrah), because of the difference in their distances.

It is also proper for a person who went away to Hudaibiyaah,in the direction of Jeddah (which is called Shamsiyyaah) to go outside the signpost demarcating Shamsiyaah (the Haram boundary) and to adorn the Ihraam there.Hudaibiyaah is on the road to Bahra.One will not come across it on the new road between Makkah and Jeddah.

Many people go repeatedly to Tan'eem to adorn the Ihraam - sometimes daily and sometimes more than once a day,to perform Umrah.It is not prohibited to perform many Umrahs, in fact it is Mustahab,but it is more superior to perform more Tawaafs than more Umrahs.

Since going out to Tan'eem to adorn the Ihraam takes up more time,during which more Tawaafs could have been performed,it is better to perform more Tawaafs.

IMPORTANT:

Many people have been observed to perform Sa'ee,other than the Sa'ee of Haj and Umrah,thinking that there is reward in this.This is not correct,because there is no proof for the Nafl Sa'ee in SHARIAH.It is therefore logical and intelligent to spend one's effort and time towards that which is proven,such as performing Tawaaf,which has abundant

reward.

WARNING:

Every time Umrah is performed,the blade must be passed over the head,whether there is hair on the head or not.This is the method of coming out of Ihraam.People who perform several Umrahs within a few days should be aware of this.It has been observed that many people who intend performing many Umrahs,shave a quarter of the head for the first Umrah,then the next quarter for the next Umrah and the third quarter for the third Umrah,and the fourth quarter for the fourth Umrah.This is incorrect and Makrooh.This prohibition has been recorded in the Hadith.

Shaving of the whole head each time is necessary , so act on the better method.What is the need to act upon a detested way and shave only a quarter of the head and be satisfied with a quarter Halq?

WARNING:

It is important to note that to remove only a few hairs of the head and to perform Umrah upon Umrah on this method,where the next Ihraam is adorned after not even coming out of the first Ihraam,is not permissible and Damm becomes Waajib for this.This rule should always be remembered.

JINAAYAAT - THE PROHIBITIONS OF IHRAAM AND THE DETAILED PENALTY ON THE CONTRAVENTION THEREOF.

Jinaayaat is the plural of Jinaayat.To act contrary to the restrictions o Ihraam is called Jinaayaat (Flaw/error).

That which becomes Waajib because of Jinaayaat is called Jazaa (penalty).

The following eight Jinaayaat are prohibited for both Umrah and Haj

1) Using perfume.
2) For men to wear sewn clothing.
3) For men to cover the head or face and for women to cover the face
4) Removal of hair.
5) To cut the nails.
6) Sexual intercourse.
7) To discard any Waajib act.
8) To hunt a land animal.

RULE ONE:-
The penalty is Waajib irrespective of whether the sin is caused intentionally or unintentionally,and whether one knew of it being a sin or not,whether it was done willingly or by force,whether while sleeping or in wakefulness,while drunk or sober.rich or poor,voluntarily or by someones instruction.

RULE TWO:-
If one sinned intentionally,then this would be regarded as a major sin.Repent and give penalty as well.Intentional sinning cannot make one's Haj an accepted one.Many who are intoxicated by wealth,sin intentionally with the knowledge that they will just have to give penalty

and all will be remedied.This is very sinful.For the Haj to be accepted,one has to stay away from every sin and error in Ihraam.

PRINCIPLE ONE:- Because the Qaarin has two Ihraams,it is Waajib for him to give two penalties for a sin (error) in Ihraam.For a Mufrid there is only one penalty.However,if a Qaarin crosses the Meeqat without Ihraam,then only one penalty is Waajib.

PRINCIPLE TWO:- Wherever one Damm is mentioned,it refers to a one year old goat,or ram - or one seventh of a cow,camel or buffalo.All the conditions for a Qurbaani animal will also apply for a Damm animal.

PRINCIPLE THREE:- A complete cow is only Waajib in two cases.Firstly,if one performed the Tawaaf-e-Ziyaarat in the state of Nifaas or Haidh.Secondly,if one had indulged in a marital relationship after the Wuqoof-e-Arafaat and before Tawaaf-e-Ziyaarat and Halq or Qasr.

PRINCIPLE FOUR:- Whenever Sadaqaha is mentioned in general,then this would amount to a half a saa' of wheat or one saa' of barley.Whenever Sadaqaha is specified then that would mean that one saa' of barley or its flour or raisins,can be given.To give the price hereof is also permissible,in fact better.One saa' is equal to two and a quarter kilos.The price of the commodity to be given is also valid.

PRINCIPLE FIVE:-Where Damm has been specified then it cannot be substituted with food or fasting.

PRINCIPLE SIX:- If Damm has to be given for any error,then it will have to be slaughtered within the boundaries of the Haram.Sadaqah will be valid even if it is given outside the boundaries of the Haram,it may

be given in the other or poorer areas as well.

PRINCIPLE SEVEN:- A person cannot eat of his own Damm anima .All those who are Saahib-e-Nisaab also cannot eat of the Damn animal..Only those who may receive Zakaat,may eat of the Damn animal.The Damm or Sadaqah which has to be done due t Jinaayaat,need not be done immediately,but one should try to do so a early as possible for there is no guarantee as to how long one will live

DISCARDING THE WAAJIBAATS OF HAJ.

RULE ONE:-
If all or most of the Tawaaf-e-Ziyaarat was done without wudhu,the Damm becomes Waajib.If Tawaaf-e-Qudoom or Tawaaf-e-Widaa or an Nafl Tawaaf or less than half the Tawaaf of Ziyaarat was made withou wudhu,then for every round of the Tawaaf,one has to give one saa' o wheat as Sadaqah.If all the above amount to the same as Damm,the make it a little less.In all the above cases,if the Tawaaf is repeated wit wudhu then the Damm and the Kaffaarah will lapse.

NOTE:
ONE SAA' OF WHEAT EQUALS:-
a) 3lbs = 1,6kg of wheat, OR
b) 7lbs = 3.2lbs of barley OR
c) the equavalent of the above in cash(the price in that year) or kind - to a poor or needy person.

RULE TWO:-
If all or most of the Tawaaf-e-Ziyaarat was made in the state of Janaaba (in need of ghusl) or Haidh or Nifaas,then the penalty is one budna (i.e.a whole camel or cow).This is Waajib.

If Tawaaf-e-Qudoom or Widaa or Nafl was done in these states,then one goat is Waajib.Repeating the above in the state of purity will absolve one of the Kaffaarah.

RULE THREE:-

If one leaves out four or more rounds of the Tawaaf-e-Ziyaarat,then the wife will not be permissible for as long as the Tawaaf is not made again completely,even if it be for life.In this case , as far as the relationship with his wife is concerned , he will still be in Ihraam and she will not be permissible for him , and it will be necessary to return to Makkah Mukarramah to make the Tawaaf.No substitute will be adequate.Only after Tawaaf will marital relations with the wife be allowed.If any such relationship occured,then one Damm becomes Waajib for each time such a relationship occurred.Secondly,due to the delay in performing Tawaaf-e-Ziyaarat after the twelfth of Zil Haj,one additional Damm becomes Waajib.

If one left out one,two or three rounds of this Tawaaf,then only Damm is Waajib.

RULE FOUR:-

If one left out one,two or three rounds of Tawaaf-e-Qudoom or Widaa then one complete Sadaqah is Waajib to be given for every round missed.If four or more rounds were left out then one Damm is Waajib.

If one left out the whole of Tawaaf-e-Qudoom,then nothing is Waajib but it is Makrooh and undesirable to leave it out.

RULE FIVE:-

A person who did not perform Tawaaf-e-Widaa and left Makkah Mukarramah then it is Waajib for him to return and make the Tawaaf if he has not yet reached the Meeqat.In this case it will not be necessary to adorn the Ihraam again.If they have already left the Meeqat,then one

has the choice of:-

a) either adorning the Ihraam for Umrah,and performing the Tawaaf-e-Widaa and to then return, OR,

b) to send Damm for missing the Tawaaf.

RULE SIX:-
A woman experiencing Haidh (menstruation) at the time of departure can leave out Tawaaf-e-Widaa.If she is pure before departing and is still in the habitat if Makkah Mukarramah,then she will have to return and perform the Tawaaf.

RULE SEVEN:-
If the whole Tawaaf of Umrah, or even one round was performed while in the state of Haidh,Nifaas or without wudhu,then Damm becomes Waajib for that person.For the Tawaaf of Umrah,the laws for minor impurities and Janaabat fall in the same category.

RULE EIGHT:-
If there was any impurity on one's clothes or body ,in a Fardh,Waajib or Nafl Tawaaf,then no Damm becomes Waajib but to do so is Makrooh.

RULE NINE:-
If the whole or most of the rounds of the Sa'ee were left out without an excuse,or they were done on a conveyaance without a valid reason,then the Haj is made but Damm is Waajib.If one repeats this on foot or completes the other rounds which were left out,then the need for Damm would fall away.

If one made Sa'ee,or most of it's rounds on a conveyaance,with a valid excuse then no Damm is Waajib.

If one left out or made one,two or three rounds of Sa'ee on a conveyaance without an excuse,then one Sadaqah is necessary for every round missed,or performed on a conveyaance.

RULE TEN:-
If one came out of Arafaat before sunset,then Damm is Waajib.However if one returned before sunset,then Damm is not necessary.If one returned after sunset,then Damm is necessary.

RULE ELEVEN:-
It is Sunnat to spend the night between the ninth and the tenth in Muzdallifah.It is Waajib to do so a little after subh-e-Saadiq -pre-dawn.

If a person proceeds directly from Arafaat to Mina,then he has discarded both the Sunnat and the Waajib.If he stays in Muzdalifah for the night and proceeds to Mina before dawn,then he has discarded the Waajib.In both cases a Waajib has been discarded and Damm therefore becomes necessary.

There are some people who perform Fajr salaat one or two hours before it's time.They have actually lost a Fardh since Salaat cannot be performed before it's time.They then proceed to Mina before Subha-e-Saadiq (thereby incurring the necessity of Damm) which becomes Waajib for not staying in Muzdalifah till after pre-dawn.

RULE TWELVE:-
If Rami was left out,or one days Rami was left out (even it be that of the tenth) or most of the pebbles (four or more) were left out in one day,then in each case,one Damm is Waajib.

If on one day a few pebbles (three or less) were not thrown,then fo every missed pebble,one Sadaqah is Waajib.However,if the tota exceeds the value of Damm,then a little less should be given.

WARNING:-

That person who is so ill or incapacitated that he cannot stand and reac Salaat or even walk and has to be lifted and carried for Rami,then it is permissible for that person to let someone else do so on behalf of him

It has become fashionable for the sake of convenience,or for shortening the journey,to depute someone else to do the pelting for one.Also,in some instances,the men will make Rami for the women without the woman being sick or incapacitated.In all these cases,Damm becomes Waajib,upon the person for whom the pelting was done.

RULE THIRTEEN:-

The Rami of the tenth,eleventh or twelfth can be done upto the pre-dawn of the next day.The women,the feeble,the sick and those who fear the crowds, may do so during the night.Do not leave out Rami.

That person who was deputised to do another person's Rami and did not do so for himself,then he will have discarded a Waajib and Damm is therefore Waajib upon him.

RULE FOURTEEN:-

If one leaves the boundary of Mina before the pre-dawn of the thirteenth,then the Rami of the thirteenth is not Waajib .To leave before this time is permissible.To leave after sunset and before pre-dawn without doing the Rami of the thirteenth is Makrooh.

RULE FIFTEEN:-

The Rami of the tenth is permissible upto pre-dawn.If the Mufrid does so during this time,then it is not permissible for him to perform Halq before it,and for the Qaarin and the Mutamattee,Halq and Qurbaani is not permissible before it.The coming out of Ihraam can be delayed,because sequence is not Waajib for Tawaaf-e-Ziyaarat.If Tawaaf-e-Ziyaarat is done before Rami,Halq and Qurbaani then nothing becomes Waajib.

WEARING OF SEWN CLOTHING.

It is prohibited for men to wear sewn clothing.This includes all types of clothing which are designed to cover specific parts of the body and are sewn,stuck to or attached to each other by any other method.

It is prohibited to to wear a Kurta,trousers,coat,overcoat,cardigan,vest,half pants,shorts,jockey etc.

RULE ONE:-
If a man wore a sewn item for one day and one night while in Ihraam,then Damm is Waajib.

If he wore it for one hour then half a Saa' of wheat is Waajib as Sadaqah.If he wore it for less than an hour then one handful of wheat is to be given as Sadaqah.

If he wore it for more than a day,then also one Damm is Waajib,even if it be for a number of days.

RULE TWO:-
By one day and one night is meant the duration of day and night whether one whole day or night passes or not.For example,if it was worn for half the day upto half the night,or half the night upto half the

day,then also Damm is Waajib.

Under the section on perfume which follows, the definition of one day and one night is the same as the above.

RULE THREE:-
If one wore sewn clothing for the whole day and night and gave Damm for it but continued to wear the sewn clothing for another such period,then another Damm becomes Waajib.

If one wore sewn clothing for a day and night,and did not give Damm but continued to wear the sewn clothing for a few days,then only one Damm is Waajib.

RULE FOUR:-
If one wore sewn clothing for one day and one night,then Damm becomes Waajib.If less than this,then Sadaqah becomes Waajib.

RULE FIVE:-
If the Kurta is worn like a shawl or a loin cloth,then nothing becomes Waajib to give.

RULE SIX:-
Damm becomes Waajib when sewn clothing are worn how they are generally worn.

RULE SEVEN:-
If a coat or an overcoat is placed over the shoulders,and the buttons are not fastened and nor are the hands in the sleeves,then nothing becomes Waajib,BUT to do so is Makrooh.If the buttons were closed or the hands were in the sleeve,then the Damm will apply as for wearing of sewn

clothes.

RULE EIGHT:-
Tying the loin cloth with string etc. will not make Damm Waajib BUT to do so is Makrooh.If the lungi or loin cloth is sewn down the middle,then it is permissible.

RULE NINE:-
It is permissible to wear an Ihraam belt (or money belt) for the safe-keeping of one's passport or money etc.

RULE TEN:-
To wear a blanket,duvet or shawl is permissible while in Ihraam.

RULE ELEVEN:-
If one person makes another person wear sewn clothing while both were in Ihraam,then the Damm will only be Waajib on the person who actually wore the clothing and not upon the one who made him wear it.

RULE TWELVE:-
Women can wear sewn clothing and it is NOT Makrooh to do so,neither does anything become Waajib upon them for doing so.

RULE THIRTEEN:-
For men,the wearing of boots,socks,or shoes is not permissible,in Ihraam.If one does not have beach tongs or sandals,then one should cut that section of the sock which covers the raised bone at the top of the foot and wear it like a sandal.There will be no penalty for doing this.If one wears shoes or socks which were not cut as stated,for one day or night,then Damm becomes Waajib upon such a person.If it was worn for less than a day or night,then Sadaqah becomes Waajib.

COVERING OF THE HEAD AND THE FACE

RULE ONE:-
It is prohibited for men to cover their head and face in Ihraam.Women are only prohibited from covering (with cloth touching) their faces in Ihraam.

RULE TWO:-
If a man covered a quarter or the whole of his head or face with something which is usually used for this purpose such as a turban,topee,hat or a sewn or unsewn cloth,while sleeping or while awake,intentionally or unintentionally,willingly or under force,with an excuse or without an excuse,then in every case penalty is Waajib.Similarly if a woman covered (with the cloth touching) a quarter of or the whole of her face,then one Damm becomes Waajib.

If less than a quarter was thus covered or if it was covered for less than a day or a night,then Sadaqah becomes Waajib.

RULE THREE:-
If the face or head was covered by something which is not usually used for this purpose,such as a cup.plate,stone,clod of clay,iron,steel,copper,silver,gold,wood etc.,then nothing will be Waajib,whether the whole face or head was covered or less.

SHAVING OR TRIMMING OF THE HAIR.

RULE ONE:-
If a person in Ihraam (Muhrim) shaved off or cut a quarter of the hair of his head or beard or more,then Damm is Waajib and if less than this then Sadaqah is Waajib.

RULE TWO:-

If a woman cut off or trimmed a finger-joint length of hair or more,then Damm is Waajib.If less than a quarter,then Sadaqah is Waajib.

RULE THREE:-

Removal of all the hair from the neck,armpit or navel makes Damm Waajib.Less than this makes Sadaqah Waajib.

RULE FOUR:-

Removal of all the hair of the chest,thigh,ankle,shoulder or the upper and lower lips,will make Sadaqah Waajib.

RULE FIVE:-

If one removed the hair of the head ,beard and both the armpits,or the hair from the entire body,then one Damm is Waajib.If these were done separately,at different times or places,then for each cutting,the penalty should be calculated separately.

RULE SIX:-

If one cut the hair for which Damm became Waajib and gave the Damm,then Allaah Forbid,one did so again in the same Ihraam,then another Damm becomes Waajib.

RULE SEVEN:-

If one shaved a quarter of the head in four separate sittings,and did not give Kaffaarah,then one Damm is Waajib.

RULE EIGHT:-

If one cut hair from various places on the head and collectively the hair amounted to a quarter of the head,then Damm becomes Waajib.If less than a quarter then Sadaqah is Waajib.

RULE NINE:-

If some hair burnt while cooking,then give a handful of wheat as Sadaqah.The same should be done if,while performing wudhu and making khilaal,two or three hairs fell off.If one's hair fell off owing to illness or while one was asleep,then nothing is Waajib.

RULE TEN:-

If one pulled two or three strands of one's hair off oneself,then for every hair,one handful of wheat has to be given as Sadaqah.

If more than three strands of hair were pulled off by oneself,then half a Saa' of wheat should be given.

RULE ELEVEN:-

If one Muhrim shaved off the hair of another Muhrim,then one Damm is Waajib upon the one whose head was shaved and one Sadaqah is Waajib upon the one who shaved off the other's hair.

RULE TWELVE:-

If the Muhrim shaved the hair of a non-Muhrim,then nothing is Waajib on the non-Muhrim but the Muhrim will have to give some Sadaqah.
If the non-Muhrim shaved the hair of the Muhrim,then Damm is Waajib upon the Muhrim,and a complete Sadaqah (i.e. half a Saa' of wheat) is Waajib upon the non-Muhrim.

RULE THIRTEEN:-

If a Muhrim cuts the moustache or the nail of a non-Muhrim or a Muhrim,then he may give whatever amount he desires as Sadaqah.

RULE FOURTEEN:-

The same rule applies to the shaving,trimming and pulling of the hair,whether soap or hair removing powder was used for it's removal or whether it was removed by burning.There is no difference in it's penalty.

RULE FIFTEEN:-
The penalty becomes Waajib whether one shaves the hair or has it shaved,forcefully or intentionally or forgetfully.

PARING OF THE NAILS.

RULE ONE:-
If one clips the nails of one hand or one leg or both hands or both legs,or all in one sitting,then one Damm is Waajib.If each hand or leg are done in four separate sittings,then four Damms are necessary.Similarly if one hand and leg's nails were cut in one sitting and the other in another,then two Damms are Waajib.

RULE TWO:-
If one cut less than five nails,or cut them separately,but each time,less then four were cut,then for every nail one Sadaqah is Waajib.If all the combined Sadaqah,adds up to more than the Damm,then a little less should be given.

RULE THREE:-
To break off a broken nail does not make anything Waajib.

APPLYING OF PERFUME OR OIL.

Perfume (fragrance) refers to those things which have a good smell,and which are used as perfume or from which perfume is made and which the intelligent regard as perfume,such as:- Musk,Kaafoor,Ambar,Sandal,Gulaab,Waris,Zafraan,Kasme,Henna, Loubaan,Chameli,Bilaa,Nargis,oil of Til (sesame) or of Zaitoon (olive),Khitmi,Uod etc..

Applying perfume means that the perfumed is put on the body or clotl in such a way that the body or cloth emits a fragrance although th substance of the perfume did not actually touch the body or cloth.

RULE ONE:-
No penalty becomes Waajib if one smells the flower or the fragran flower,but it is Makrooh to do so.

RULE TWO:-
It is prohibited for the Muhrim to use perfume on the body,loin cloth (lungi),shawl,bedding and on all the clothing.Similarly,to use perfumec dye or medicine or oil,or to wash the body with a perfume emittin substance,and also to consume perfumed food or drink,is also prohibited.

RULE THREE:-
The using of perfume is prohibited for both male and female.

RULE FOUR:-
When a Mature,Sane Muhrim applied perfume to such a large area such as the head,ankle,beard,thigh,hand or palm, or more than this,then Damm is Waajib, even if it was removed immediately afte application.If it was applied on a small area such as the finger,eye,nose,ear,or on less of the big areas specified earlier,then Sadaqah becomes Waajib.

RULE FIVE:-
Whether the area is large or small,depends on whether the amount of perfume is alot or a little.If the perfume was alot,then it will be the same as if it was applied on a large area even though the area was small and Damm is Waajib.

The amounts specified as little or alot will be determined by common law.What is generally regarded as a little is a little and what is generally

regarded as alot is alot.If there is no common law on this ,then one should regard what the onlooker would regard as alot as alot,and what the onlooker would regard as a little as a little.

RULE SIX:-

If perfume was applied on the clothing,then if the area was one hand span by one hand span,then Sadaqah will be Waajib on condition that it was not worn for one day and one night.If worn for less than this,then Sadaqah is Waajib,and if worn for more than this,then Damm is Waajib. This is when the perfume is not alot.If it is alot,then even if it was applied on less than the area of a hand span,Damm will still be Waajib.

RULE SEVEN:-

If the perfumed cloth was sewn as well,which is also prohibited,then two Jinaayaats have been committed and two separate penalties become Waajib.

RULE EIGHT:-

If one ate little perfume (i.e. so much that it touched a few areas of the mouth) then Sadaqah is Waajib.If one ate a lot,and it touched most areas in the mouth,then Damm is Waajib.This refers to the eating of perfume itself.

If one put perfume into the food and cooked it, then nothing is Waajib even if the smell is overpowering.

If the food is uncooked,then if the perfume is overpowering,then Damm is Waajib,even if no smell comes from it,and if it is not overpowering,then there is no Damm or Sadaqah,even if there is a smell,BUT it is Makrooh to do so.

RULE NINE:-

It is permissible to eat food after adding cinnamon and hot spices in the cooking thereof.

RULE TEN:-

In daily drinks such as tea,the law is that if perfume was mixed,then if the perfume is overpowering,then Damm is Waajib and if not ,then Sadaqah is Waajib,but if this was drank several times,then Damm is Waajib.

If one adds perfume in foods eaten daily,then whether it is cooked or not,penalty becomes Waajib.

It is permissible to drink Lemon Soda or any bottle of water or flavoured milk which has no perfume mixed in it.

RULE ELEVEN:-

If olive oil or pure sesame oil was put on a large area of the body by way of applying perfume,then Damm is Waajib.If less than this,then Sadaqah is Waajib.If it was eaten or applied as medicine,then nothing is Waajib.

RULE TWELVE:-

If one applied olive oil or sesame oil on the wound or on the chilblain on the hands or legs or it was dropped into the nose or the ears,then there is no Damm or Sadaqah.

RULE THIRTEEN:-

If perfume (such as the rose flower or the chameli flower is mixed in sesame or olive oil, etc.or any other fragrant oil) is applied on the total area of a large part of the body then Damm is Waajib,but if it is applied to a lesser part of the body,then Sadaqah is Waajib.

RULE FOURTEEN:-

It is permissible to apply non-perfumed Surma.If one applied perfumed Surma,then Sadaqah becomes Waajib and if one applied this more than twice,then Damm becomes Waajib.

RULE FIFTEEN:-

If Mehndi dye is applied on a quarter to the whole of the head,then one Damm is Waajib.This is if the hair is thin.If the hair is thick,then two Damms are Waajib.The second Damm is Waajib if applied for a day and a night.

One Damm is for applying perfumed dye and the second for covering the head(for men).For women,only one Damm is Waajib.One for applying perfumed dye and nothing for covering the head since she is allowed to do so in Ihraam.

RULE SIXTEEN:-

Putting Mehndi on the whole head or the whole palm,makes Damm Waajib.

RULE SEVENTEEN:-

If the dye on the head was used due to a headache,then also Damm is Waajib.

RULE EIGHTEEN:-

There is no harm in sitting in a perfume shop.However,to sit there with the intention of smelling the perfume is Makrooh.

RULE NINETEEN:-

If one Muhrim applied perfume for another Muhrim then there will be no penalty for the applier,but penalty becomes due for the person upon whom the perfume was applied.It is Haraam for a person to apply

perfume upon the body or the clothing of a Muhrim.

WARNING:-

It is Waajib to remove the perfume immediately from the Muhrims clothing or body,and if one gives the Kaffaarah and leaves the perfume,then another penalty becomes Waajib.

This perfume should be washed off by a non-Muhrim,if one is present.Dont wash it off yourself,so that your hands will not rub against the perfume while washing it off.
Rather pour water over the perfume without touching it.

JINAAYAT WITH AN EXCUSE.

RULE ONE:-
If Damm becomes Waajib for any action which was performed with a reason,then:-

a) Instead of Damm,one may keep three fasts,or give six poor people,three saa' of wheat (i.e. half a saa' of wheat to each of six poor people),or to keep three fasts,and...

b) instead of Sadaqah,one has the option of either giving the Sadaqah or keeping one fast.

RULE TWO:-
The following are regarded as valid excuses:-
a) all types of fever.

b) severe cold.
c) extreme heat.
d) wounds,sores,boils and blisters.
e) severe cold.
f) severe headache of the whole or half the head.
g) large quantity of lice on the head.

KISSING ,CARESSING AND INTERCOURSE

RULE ONE:-
Touching or embracing with passion and intercourse is forbidden (haraam) until such time that one is not out of Ihraam following the proper principles of SHARIAH.This is the case whether one has the Ihraam of Haj or Umrah.

RULE TWO:-
If,before the Wuqoof-e-Arafaat,the head of the penis went completely inside the woman,then,whether it be intentionally or forgetfully,and whether ejaculation was reached or not,the Haj is nullified and the one who was in Ihraam has to give Damm,and if both were in Ihraam,then both will have to give Damm.Although the Haj is nullified,the rites of Haj will have to be completed as if one is still performing Haj,and one will still have to abstain from the prohibitions of Ihraam.

If any other Jinaayaat was made then the penalty,as explained earlier,still remains Waajib,and Qazaa of the nullified Haj will have to be made in a later year,even if it was a Nafl Haj.Also,such a person will not be able to come out of Ihraam until he completes the rites of Haj.

If a person did some other act,besides intercourse,which resulted in ejaculation,then also Damm becomes Waajib but in this case,Haj is not

nullified.

If intercourse took place after Wuqoof-e-Arafaat but before Halq and Tawaaf-e-Ziyaarat,then the Haj is not nullified but one has to sacrifice a camel,cow or it's equivalent as this Qurbaani becomes Waajib.

RULE TWO:-
If intercourse took place BEFORE Halq or Qasr and AFTER Tawaaf-e-Ziyaarat,then Haj is not nullified but one Damm becomes Waajib.

RULE THREE:-
Intercourse is permissible after both Halq and Tawaaf-e-Ziyaarat and therefore to do so after both these acts have been fulfilled,entails no penalty.

RULE FOUR:-
If,before Wuqoof-e-Arafaat,one had intercourse with one or a number of women,in one place,then one Damm is Waajib.If one had intercourse with one or many women at different places,then one Damm becomes Waajib for every different place.

RULE FIVE:-
If a Qaarin had intercourse after Tawaaf,Umrah and Wuqoof-e-Arafaat and before Halq and Tawaaf-e-Ziyaarat,then Haj and Umrah are not nullified but one Budna and one goat is Waajib as Damm.One is the Damm for the breaking of Ihraam and one for breaking the Ihraam of Umrah and the Damm of Qiraan still remains Waajib.

RULE SIX:-
If the Qaarin had intercourse after the Tawaaf of Umrah and before the

Wuqoof-e-Arafaat then the Haj is nullified and Umrah is not nullified because he had already performed the Tawaaf of Umrah.Therefore two Damms are Waajib,one for the Haj being nullified and the other for breaking the Ihraam of Umrah,by having intercourse.The Qazaa of Haj will therefore have to be made.

RULE SEVEN:-

If one had intercourse before starting the Tawaaf of Umrah or before completing the fourth round of the Tawaaf,then Umrah is also nullified and one goat is Waajib as Damm.In this case one has to complete all the rites of Umrah and become "Halaal" (i.e. out of Ihraam in the proper way),then make the Qazaa of Umrah.If more than four rounds were made,then the Umrah is not nullified but one goat is still Waajib.If one did so after Tawaaf,Sa'ee and Halq,then nothing is Waajib.

RULE EIGHT:-

If a Muhrim touched,embraced or kissed a woman or a beardless youth with passion,then one Damm becomes Waajib even if no ejaculation resulted.

RULE NINE:-

If one had a wet dream while in Ihraam,then nothing is Waajib,but ghusl is Fardh.If one's Ihraam becomes soiled ,then the impurity should be washed off.

CROSSING THE MEEQAT WITHOUT IHRAAM

Rasulullaah (S.A.W.) has specified four such places which one is not allowed to pass without wearing the Ihraam,upon entering Makkah.These places are known as the Meeqat.They are far from Makkah Mukarramah.

Besides these Mawaaqeet,around Makkah Mukarraamah,there are others at the boundaries of the Haram.These are marked with signs.The

boundaries are different in all directions.

RULE ONE:-

From Makkah Mukarramah,to Madinah Munawwarah,the boundary is at Tan'eem.Initially this place was three miles from Makkah,but the population has now grown to the boundary.

RULE TWO:-

Towards Jeddah,the boundary is ten miles and from Taif,Iraq and Yemen,the boundary is about seven miles,and towards Jo'raanah,nine miles.

The residents of the rest of the world outside these Mawaaqeet,are called "Aaafaaqi".The area between the Mawaaqeet and the boundary of the Haram is called the "Hil" and it's residents are called the "Hilli",or the"Ahle Hil".Those staying within the boundary of the Haram are called the "Ahle Haram".

RULE THREE:-

It is prohibited for anyone coming from the "Aafaaq" to Makkah and the boundaries of the Haram to enter these areas without Ihraam.According to the SHARIAH,these people cannot pass the Meeqat without Ihraam.

Those coming from Madinah Munawwarah have Zul Hulaifah as the Meeqat (which is also called "Bir Ali"or"Abrar Ali")

Those coming from Riyaadh and Taaif,"Qarn" is the Meeqat.Those coming from Taaif,adorn their Ihraam at" Wadi Muhram".This place is the exact spot of the Meeqat or in line with the Meeqat.

Those coming by air from India or Pakistan pass this Taaif Meeqat or pass across it's line.

It is essential for those coming from "Aafaaq" ,who wish to enter

Makkah or it's boundaries, to adorn the Ihraam from or before the Meeqat.It does not matter whether one is coming in for Haj or for any reason.If one is coming during the season of Haj,then one should adorn the Ihraam for Haj,otherwise adorn the Ihraam for Umrah,and first perform Umrah,then proceed with whatever work one had come for.

These restrictions of Ihraam are due to the sanctity,honour,dignity,respect and status of the Haram.

Generally,one should tie the Ihraam before,or at the Meeqat.If one is travelling by plane,then one must tie the Ihraam before the Meeqat - since one will not know exactly when one is crossing the Meeqat.

RULE FOUR:-
That person who crosses the Meeqat without adorning the Ihraam,is a sinner and should immediately return to the Meeqat and adorn the Ihraam.If one did not do so then one Damm becomes Waajib.There is no Damm if one returned and adorned the Ihraam,irrespective of whichever Meeqat he returned to.

RULE FIVE:-
If a person crossed the Meeqat without Ihraam and later adorned the Ihraam and before reaching Makkah Mukarramah,returned to the Meeqat and recited the Talbiyaah,then also Damm lapses.If one enters Makkah Mukarramah and returned before commencing the Tawaaf and recited the Talbiyaah,then also Damm lapses.

RULE SIX:-
If one crosses the Meeqat without Ihraam and does not return to the Meeqat,and performs Haj or Umrah,then Damm is Waajib.

RULE SEVEN:-

"Aafaaqi" is one who comes from outside the Meeqat.If such a persc enters the Haram of Makkah Mukarramah without Ihraam,then it Waajib upon that person to perform one Haj or Umrah.

If one enters numerous times without Ihraam,then for every time,Haj (Umrah becomes Waajib.

Since the opportunity for Haj comes only once a year,and tl technicalities of the laws make it difficult,the easier option is to mal the intention of Qazaa and make Umrah for each time one entered tl Haram or Makkah Mukarramah without Ihraam.

RULE EIGHT:-

The Ahle Hil can enter Makkah without Ihraam.If any Aafaaqi cross(the Meeqat with no intention to enter the Haram,but he has some wo1 within the Hil,then he will be classified as the Ahle Hil and for him a well there will be no need to enter the Haram with Ihraam,and r penalty will be Waajib if he does so without Ihraam.

RULE NINE:-

The one in the Hil will adorn his Ihraam within the Hil if he intends t make Umrah.He does not have to go out of the Hil to do so.

The Ahle Haram will have to leave the boundary of the Haram in ord(to adorn their Ihraam.

RULE TEN:-

That Aafaaqi who comes from outside Makkah and wishes to go t Madinah first,does not have to adorn the Ihraam even if he crosses tl Meeqat.On coming for Umrah from Madinah,he will adorn his Ihraa at Bir Ali.

RULE ELEVEN:-

Many people come from Aafaaqi with the sole intention of performing Haj or Umrah and come to Jeddah without Ihraam.For such a person Damm becomes Waajib.Ihraam cannot be adorned at Jeddah.It has to be adorned before this.Even if one stays in Jeddah for one or two days before proceeding to Makkah,then one should do so after having adorned the Ihraam before arriving at Jeddah.

HUNTING OF LAND ANIMALS.

RULE ONE:-

The hunting of land animals is prohibited on adorning the Ihraam of Haj or Umrah.Whether one is in the Haram or not, it is prohibited to hunt an animal.It is also prohibited to point out the hunted animal to a hunter.The laws and penalties regarding the various aspects of hunting are many but because this is no longer a common practice,we are not going to mention it in detail.If one needs to know any particular aspect of this,then consult a reliable Aalim.

RULE TWO:-

The killing of certain animals do not necessitate Damm (penalty).They are:-Ewe,sheep,crow,raven,kite,scorpion,wild dog,snake,rat,ant,mosquito,tick,chameleon,wasp,hornet,mong oose, and all the creeping insects and harmful animals.

It is not permissible to kill those animals that do not harm one.

RULE THREE:-

Penalty becomes Waajib upon the killing of a pigeon,even if it be a tame and trained one.

RULE FOUR:-

It is permissible to kill and eat a goat,cow,camel,buffalo,fowl or tam duck,while in Ihraam.

It is not permissible to kill a wild duck while in Ihraam,for that is prey.

RULE FIVE:-

It is permissible to kill any animal which is born in the ocean,even if lives on land,such as frog,crab,tortoise,turtle, etc.

However,it is not permissible to eat any sea animal besides fish.

RULE SIX:-

If one kills lice, or puts one's clothing out in the sun, or washed one' clothing with the intention of killing lice,then for every lice tha dies,some Sadaqah, such as a piece of bread or a date etc.has to b given.

If one kills three or more louse in this manner,then full Sadaqal becomes due,(i.e. half.a Saa' of wheat).

If one put one's clothing out in the sun or washed them without th intention of killing the lice,and some of the lice died,then nothing i Waajib.

The above rules only apply to one who is in Ihraam.If not,then nothin becomes Waajib even if it be in the Haram.

RULE SEVEN:-

If one got another person to remove lice from one's body or clothing o gave it to someone else to kill,then under all these conditions,penalty i Waajib.

RULE EIGHT:-

The locust falls under the category of the land prey.It is not permissible to kill it while in Ihraam.If one did so then give one date as penalty.

RULE NINE:-
If the locust is in the Haram,then it is not permissible to kill it because it is in the Haram.Even one who is not in Ihraam may not kill it in the Haram.

THE EXTENT OF THE HARAM.

The whole of Makkah Mukarramah is the Haram,and so is the outside in all four directions.The boundaries of the Haram have been demarcated.The area other than the Haram is called the Hil.The nearest Hil is Tan'eem,where Masjid-e-Ayesha (R.A.) is situated and where the people go to adorn the Ihraam.

HUNTING IN THE HARAM

It is prohibited to hunt in the Haram,or to cut the grass or the trees of the Haram,due to it's sanctity.Those coming from outside the Haram have no need to hunt or to cut the trees or the grass of the Haram.
Those living within the boundaries of the Haram err by hunting or cutting the trees of the Haram.

It is important to know that for both the Muhrim and the non-Muhrim,it is prohibited to hunt the animal in the Haram.

RULE ONE:-
If a Muhrim killed an animal of the Haram,then only one penalty is Waajib because of the Ihraam.

RULE TWO:-

If the Muhrim or non-Muhrim entered the hunt of the Hil into th Haram,then it is necessary to abandon it because it is now regarded a the hunt of the Haram.If one killed it,then penalty becomes Waajib.

RULE THREE:-
All those things which a Muhrim is not permitted to kill,one is no allowed to kill in the Haram whether one is in Ihraam or not.

WARNING:-

If one killed such an animal in the Haram,then ask a reliable Aalim fo the penalty and carry it out.

CUTTING OF TREES AND GRASS IN THE HARAM.

There are four types of trees and grass in the Haram.

1) Those things which people generally sow, (e.g. wheat or barley etc.
2) That which is sown,but not commonly known (e.g. salvadora,persica etc.)
3) That which grows on it's own and is of such a type that people sow
4) That which grows by itself and people generally do not know. (e.g.acacia etc.)

From these four types,the first three types are permissible.This mean that one may pluck it,cut it or buy it to use.If it is owned by someone,then it is Waajib to pay for it.

It is prohibited for a Muhrim or a non-Muhrim to cut or pull out the fourth type of plant irrespective of whether one owns the land or not.I is only permissible to cut dry trees.

RULE ONE:-

The price of grass or a tree of the Haram will be Waajib upon it's cutting.Give Sadaqah by paying for the value of the crop by giving a poor person half a Saa' of wheat whenever one wishes,until the full price is paid out.

If one is able to purchase a Hadi (animal for sacrifice) for the price of what was illegally cut,then one should slaughter a Hadi in the Haram.On carrying out the penalty,one becomes the owner of the grass or wood

BUT to sell it is Makrooh-e-Tahrimi.

If sold,then give the proceeds out as charity.It is permissible for the one who buys it to use it.

RULE TWO:-

If a tree has been cut in the Haram,and it happens to be owned by someone,then two costs are Waajib.One is for cutting the Haram tree,which has been explained earlier,and the other will be the price owed to the owner of the tree.

RULE THREE:-

It is not permissible to make miswaak from the wet trees of the Haram.

RULE FOUR:-

If one made a tent,or a fire or an earthen fire or a furnace,or one rides or walks over the wood or the grass of the Haram and some of it breaks in the process,then nothing is Waajib.

RULE FIVE:-

It is not permissible to allow an animal to graze or to cut the grass of the Haram.

إِنَّ اللَّهَ وَمَلَٰٓئِكَتَهُۥ
يُصَلُّونَ عَلَى ٱلنَّبِىِّ ۚ
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
صَلُّوا۟ عَلَيْهِ وَسَلِّمُوا۟
تَسْلِيمًا ۝

JOURNEY TO THE LAND OF THE HABEEB (S.A.W.).

After completing the Haj or Umrah,proceed to Madinah Munawwarah.The newly constructed road which is named "Tareequl-Hijrah" (Road of Hijraat),takes about four to five hours by bus or by car,from Makkah to Madinah Munawwarah.On arriving at Madinah Munawwarah,keep your luggage at a safe place,go to the Masjid-e-Nabawi,and if it is not the Makrooh time for Salaat,go to the Rawdhatul-Jannah or wherever one gets place,and recite two rakaats Tahiyyaatul Masjid.

Thereafter,proceed to the pure Blessed grave of Hadhrat Aqdas (S.A.W.).With utmost respect and reverence,in a soft and humble tone,present Salaam.If there are no crowds and one may stand with peace and tranquillity,then do so with enthusiasm for as long as one can,and present salaams with peace and solitude.

If there is a huge crowd and one cannot do so with peace and tranquillity,then convey a brief Salaam.Later,whenever the opportunity arises,then present Salaams for a lengthier period.

It is important to remember that while presenting Salaam,one should not

inconvenience other Muslims by pushing or pulling.Also do not put any other Muslim through any difficulty.

NO SPECIFIC WORDS OF SALAAM ARE STIPULATED.Various people have written different salaams for this occasion.Some have written lengthy ones and others have written shorter ones.Some have written the following:-

اَلسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ ۔ اَلسَّلَامُ عَلَيْكَ
يَا خَيْرَ خَلْقِ اللّٰهِ ۔ اَلسَّلَامُ عَلَيْكَ يَا خَلِيْلَ اللّٰهِ ۔
اَلسَّلَامُ عَلَيْكَ يَا صَفْوَةَ اللّٰهِ ۔ اَلصَّلٰوةُ وَالسَّلَامُ
عَلَيْكَ يَا نَبِيَّ اللّٰهِ ۔ اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا
حَبِيْبَ اللّٰهِ ۔ اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا شَفِيْعَ
الْمُذْنِبِيْنَ عِنْدَ اللّٰهِ ۔ اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ
يَا مَنْ اَرْسَلَهُ اللّٰهُ تَعَالٰى رَحْمَةً لِّلْعَالَمِيْنَ ۔

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا سَيِّدَ الْمُرْسَلِيْنَ
وَاِمَامَ الْمُتَّقِيْنَ ۔ وَقَائِدَ الْغُرِّ الْمُحَجَّلِيْنَ ۔ اَلصَّلٰوةُ
وَالسَّلَامُ عَلَيْكَ يَا سَيِّدَ وُلْدِ اٰدَمَ اَجْمَعِيْنَ ۔
اَلصَّلٰوةُ والا سّلام. علىك ىاخَاتَمَ النَّبِيِّيْنَ ۔

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا مُبَشِّرَ الْمُحْسِنِيْنَ ۔
وَعَلٰى جَمِيْعِ الْاَنْبِيَاءِ وَالْمُرْسَلِيْنَ ۔ وَالْمَلٰئِكَةِ
الْمُقَرَّبِيْنَ ۔ اَلسَّلَامُ عَلَيْكَ وَعَلٰى اٰلِكَ وَاَهْلِ
بَيْتِكَ وَاَزْوَاجِكَ وَاَصْحَابِكَ اَجْمَعِيْنَ ۔ وَسَائِرِ
عِبَادِ اللّٰهِ الصَّالِحِيْنَ ۔
اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ ۔

وَبَرَكَاتُهُ يَا رَسُولَ اللهِ إِنِّي أَشْهَدُ أَنَّكَ عَبْدُ اللهِ
وَرَسُولُهُ وَأَشْهَدُ أَنَّكَ يَا رَسُولَ اللهِ قَدْ بَلَّغْتَ
الرِّسَالَةَ وَأَدَّيْتَ الْأَمَانَةَ وَنَصَحْتَ الْأُمَّةَ وَ
كَشَفْتَ الْغُمَّةَ وَجَلَّيْتَ الظُّلْمَةَ وَجَاهَدْتَّ
فِي سَبِيلِ اللهِ حَقَّ جِهَادِهِ وَعَبَدْتَّ رَبَّكَ
حَتّٰى أَتَاكَ الْيَقِينُ ۔ جَزَاكَ اللهُ تَعَالَى عَنَّا وَعَنْ
وَالِدَيْنَا وَعَنِ الْإِسْلَامِ خَيْرَ الْجَزَاءِ ۔ وَأَسْئَلُ اللهَ
تَعَالَى لَكَ الْوَسِيلَةَ وَالْفَضِيلَةَ وَالدَّرَجَةَ
الرَّفِيعَةَ وَالْمَقَامَ الْمَحْمُودَ وَالْحَوْضَ الْمَوْرُودَ
وَالشَّفَاعَةَ الْعُظْمٰى فِي الْيَوْمِ الْمَشْهُودِ وَ
نَسْئَلُ اللهَ تَعَالَى أَنْ يَغْفِرَ لَنَا ذُنُوبَنَا
وَلِآبَاءِنَا وَأُمَّهَاتِنَا وَلِأَقْرِبَائِنَا إِنَّهُ مُجِيبُ
الدَّعَوَاتِ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ۔

"Salaam upon you Yaa Rasulullaah.Salaam upon you who is most superior of all Allaah's Creation.Salaam upon you O friend of Allaah.Salaam upon you O chosen servant of Allaah.Durood and Salaam upon you,O Allaah's Nabi.Durood and Salaam upon you O Allaah's beloved.Durood and Salaam upon you O interceder of the sinful one's.Durood and Salaam upon you,the one who Allaah has sent as a mercy for the entire Universe.

Salaat and Salaam upon you the chief (head) of the Rasools and Imaam of the pious and guide of those whose hands and face will be illuminated on the Day of Qiyaaamah.Salaat and Salaam upon you O head of all mankind.Salaat and Salaam upon you O Last of all the Nabis.Salaat and Salaam upon you O giver of glad tidings to the doer

of good.Salaat and Salaam upon all the Ambiyaaa and Rasools and upon all the closest (nearest) to Allaah (i.e.angels).Salaam upon you and upon your family members and household,and upon the mothers of the Faithful and upon all the Sahaabah (companions),and upon all Allaah's pious servants.Salaam upon you O Nabi and Allaah's Mercy and Blessings.O Rasulullaah,I testify that you are definitely Allaah's servant and Rasool,and I testify that you definitely conveyed Allaah's message completely and fulfilled the right of trust and advised the Ummat with complete good (for their proper welfare),and removed the darkness (of Kufr) and demolished the deception of Falsehood,and made Jihaad in Allaah's path in the manner it ought to be done,and worshipped your Rabb until your demise ".

May Allaah,on behalf of us and our parents and the Millat (nation) of Islaam Grant you the best reward.I seek (ask) for you from Allaah Ta'aala the greatest of intercession and superiority and the high status (Maqaam) of Mahmood,and the Haudh-e-Kawther (Pond) upon which your Ummat will descend,and for intercession on the Day of Testification.And we ask Allaah Ta'aala that He Forgives the sins of our forefathers and mothers and our near kith and kin.Most definitely He accepts prayers and is the Most Merciful of those who show Mercy."

After presenting your Salaam,present the Salaams on behalf of your parents,friends,associates and kith and kin.

If someone requested that you convey salaams on their behalf,then,taking the name of the person,say:-

اَلسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ مِنْ فُلَانٍ

Instead of the word "Fulaan" say the name of the person on whose behalf you are presenting the Salaam.If you are presenting Salaams on

behalf of many people,then say:-

اَلسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ مِنِّيْ وَمِمَّنْ اَوْصَانِيْ
بِالسَّلَامِ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ ؕ

"Salaam upon you Allaah's Rasool from me and from the one who has requested me to convey Salaams to you."

After presenting Salaams to Nabi (S.A.W.),move two steps to the right and convey Salaams upon the Nabi's companion in the cave,the Truthful Friend and the First Khaliph,Hadhrat Abu Bakr Siddique (R.A.) with the following words:

اَلسَّلَامُ عَلَيْكَ يَا سَيِّدَنَا اَبَا بَكْرِنِ الصِّدِّيْقُ ؕ
اَلسَّلَامُ عَلَيْكَ يَا خَلِيْفَةَ رَسُوْلِ اللّٰهِ عَلَى التَّحْقِيْقِ ؕ
اَلسَّلَامُ عَلَيْكَ يَا صَاحِبَ رَسُوْلِ اللّٰهِ ثَانِيَ اثْنَيْنِ
اِذْ هُمَا فِي الْغَارِ ؕ اَلسَّلَامُ عَلَيْكَ يَا مَنْ اَنْفَقَ
مَالَهُ كُلَّهُ فِيْ حُبِّ اللّٰهِ وَحُبِّ رَسُوْلِهِ حَتّٰى تَخَلَّلَ
بِالْعَبَاءِ رَضِيَ اللّٰهُ تَعَالٰى عَنْكَ وَاَرْضَاكَ اَحْسَنَ
الرِّضَا وَجَعَلَ الْجَنَّةَ مَنْزِلَكَ وَمَسْكَنَكَ وَمَحَلَّكَ
وَمَاوَاكَ ؕ اَلسَّلَامُ عَلَيْكَ يَا اَوَّلَ الْخُلَفَاءِ وَتَاجَ
الْعُلَمَاءِ وَصِهْرَ النَّبِيِّ الْمُصْطَفٰى وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ ؕ

"Salaam upon you O our head (chief,leader) Abu Bakr(R.A.).Salaam upon you O Rightful Khalif of Rasulullaah (S:A.W.),the second of the two who hid in the cave.Salaam upon you O one who spent all his wealth for the sacrifice of Deen and for the love of Allaah and His Rasool (S.A.W.),until you were left with only one Jubbah (garment).May Allaah be pleased with you,and in the best way,and may Jannah be your resting place and your final abode.Salaam upon you O first

Khalif of Rasulullaah (S.A.W.) and crown of the Ulemaa,and father-in-law of the chosen Nabi and Allaah Ta'aalas Mercy and Blessings be upon you."

After sending Salaams to Hadhrat Abu Bakr (R.A.),move another two steps to the right and start presenting Salaams to Hadhrat Umar Farooq (R.A.).

اَلسَّلَامُ عَلَيْكَ يَا عُمَرَ بْنَ الْخَطَّابِ ۔ اَلسَّلَامُ عَلَيْكَ
يَا نَاطِقًا بِالْعَدْلِ وَالصَّوَابِ ۔ اَلسَّلَامُ عَلَيْكَ يَا
شَهِيْدَ الْمِحْرَابِ ۔ اَلسَّلَامُ عَلَيْكَ يَا مُظْهِرَ دِيْنِ
الْإِسْلَامِ ۔ اَلسَّلَامُ عَلَيْكَ يَا مُكَسِّرَ الْأَصْنَامِ ۔
اَلسَّلَامُ عَلَيْكَ يَا اَبَا الْفُقَرَاءِ وَالضُّعَفَاءِ وَالْاَرَامِلِ
وَالْاَيْتَامِ ۔ اَنْتَ الَّذِيْ قَالَ فِيْ حَقِّكَ سَيِّدُ الْبَشَرِ
لَوْ كَانَ بَعْدِيْ نَبِيٌّ لَكَانَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللّٰهُ
مَنْزِلَكَ وَمَسْكَنَكَ وَمَحَلَّكَ وَمَأْوَاكَ ۔
اَلسَّلَامُ عَلَيْكَ يَا ثَانِيَ الْخُلَفَاءِ وَتَاجَ الْعُلَمَاءِ
وَصِهْرَ النَّبِيِّ الْمُصْطَفٰى وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ

"Salaam upon you O Umar ibn Khattaab,Salaam upon you O one who spoke words of Justice and Truth.Salaam upon you O one who was martyred in the Mihraab.Salaam upon you O one who helped make Islaam overpowering and overwhelming.Salaam upon you O one who crushed the idols to pieces.Salaam upon you O guardian of the poor,the weak,the widows and the orphans.It is about you,that the chief of mankind (S.A.W.),said - "If there were to be a Nabi after me it would have been Umar bin Khattaab".May Allaah Ta'aala be Pleased with you and may He place you in Jannah with His Greatest Pleasure,your

resting place, your dwelling place and your final abode. Salaam upon you O second Khalif and crown of the Ulemaa and father-in-law of the chosen Nabi (S.A.W.) and Allaah's Mercy and Blessings be upon you."

After completing here, move a little to the left and, standing between the two righteous Khalifs, present a combined Salaam for both of them.

اَلسَّلَامُ عَلَيْكُمَا يَا وَزِيْرَيْ رَسُوْلِ اللّٰهِ ط
اَلسَّلَامُ عَلَيْكُمَا يَا مُعِيْنَيْ رَسُوْلِ اللّٰهِ
اَلسَّلَامُ عَلَيْكُمَا وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ ط

"Salaam upon you, O two ministers of Rasulullaah (S.A.W.). Salaam upon you O two helpers of Rasulullaah (S.A.W.). Salaam upon you both and upon you be the Blessings and the Mercy of Allaah Ta'aala."

Upon completing the Salaam, facing the Qibla, near the wall, pray to Allaah and seek whatever is closest to your heart with humility and lamentation.

اَللّٰهُمَّ يَا رَبَّ الْعٰلَمِيْنَ ط يَا رَجَاءَ السَّائِلِيْنَ ط
وَاَمَانَ الْخَائِفِيْنَ ط وَحِرْزَ الْمُتَوَكِّلِيْنَ ط يَا حَنَّانُ
يَا مَنَّانُ يَا دَيَّانُ ط يَا سُلْطَانُ يَا قَدِيْمَ الْاِحْسَانِ ط
يَا سَامِعَ الدُّعَاءِ اِسْمَعْ دُعَاءَنَا وَتَقَبَّلْ رَجَاءَنَا
وَاٰمِنْ خَوْفَنَا وَاسْتُرْ عُيُوْبَنَا وَاغْفِرْ ذُنُوْبَنَا وَارْحَمْ
اَمْوَاتَنَا وَتَقَبَّلْ حَسَنَاتِنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا
وَاجْعَلْنَا يَا اَللّٰهُ عِنْدَكَ مِنَ الْعَائِذِيْنَ الْفَائِزِيْنَ
الشَّاكِرِيْنَ مِنْ عِبَادِكَ الَّذِيْنَ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُوْنَ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ يَا رَبَّ الْعٰلَمِيْنَ ط

اَسْئَلُكَ اَنْ تَرْزُقَنِيْ إِيْمَانًا كَامِلًا ثَابِتًا يُبَاشِرُ قَلْبِيْ
وَيَقِيْنًا صَادِقًا حَتّٰى اَعْلَمَ اَنَّهُ لَا يُصِيْبُنِيْ اِلَّا مَا -

اَللّٰهُمَّ لَا تَدَعْ لَنَا فِيْ مَقَامِنَا هٰذَا ذَنْبًا اِلَّا غَفَرْتَهُ
وَلَا هَمًّا يَا اَللّٰهُ اِلَّا فَرَّجْتَهُ وَلَا عَيْبًا يَا اَللّٰهُ اِلَّا سَتَرْتَهُ

كَتَبْتَ لِيْ وَعِلْمًا نَافِعًا وَّقَلْبًا خَاشِعًا وَّلِسَانًا ذَاكِرًا
وَّوَلَدًا صَالِحًا وَّرِزْقًا وَّاسِعًا وَّحَلَالًا طَيِّبًا وَّتَوْبَةً
نَصُوْحًا وَّصَبْرًا جَمِيْلًا وَّ اَجْرًا عَظِيْمًا وَّعَمَلًا صَالِحًا
مَقْبُوْلًا وَّتِجَارَةً لَّنْ تَبُوْرَ ط يَا نُوْرَ النُّوْرِ يَا عَالِمَ
مَا فِي الصُّدُوْرِ اَخْرِجْنِيْ وَجَمِيْعَ الْمُسْلِمِيْنَ مِنَ الظُّلُمَاتِ
اِلَى النُّوْرِ فِي الدُّنْيَا وَالْاٰخِرَةِ وَتَوَفَّنِيْ مُسْلِمًا وَّاَلْحِقْنِيْ

وَلَا مَرِيْضًا يَا اَللّٰهُ اِلَّا شَفَيْتَهُ وَعَافَيْتَهُ
وَلَا فَقِيْرًا يَا اَللّٰهُ اِلَّا اَغْنَيْتَهُ وَلَا حَاجَةً
يَا اَللّٰهُ مِنْ حَوَائِجِ الدُّنْيَا وَالْاٰخِرَةِ لَنَا
فِيْهَا صَلَاحٌ اِلَّا قَضَيْتَهَا وَيَسَّرْتَهَا ط

اَللّٰهُمَّ اقْضِ حَوَائِجَنَا وَيَسِّرْ اُمُوْرَنَا وَاشْرَحْ
صُدُوْرَنَا وَتَقَبَّلْ زِيَارَتَنَا وَاٰمِنْ خَوْفَنَا -
وَاسْتُرْ عُيُوْبَنَا وَاغْفِرْ ذُنُوْبَنَا وَاكْشِفْ كُرُوْبَنَا
وَاخْتِمْ بِالصَّالِحَاتِ اَعْمَالَنَا وَاجْعَلْنَا مِنَ الَّذِيْنَ
لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ط بِرَحْمَتِكَ
يَا اَرْحَمَ الرَّاحِمِيْنَ يَا رَبَّ الْعَالَمِيْنَ ٥
بِالصَّالِحِيْنَ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ
يَا رَبَّ الْعَالَمِيْنَ ط

"O Allaah,the Rabb of the entire Universe,and hope for those who ask.O Place of Safety for the fearful,O Place of Refuge for the one who relies on you.O Great Affectionate One,O One Granting Boons and Favours.O One Granting Full Recompense.O Owner of the Kingdom.O Everlasting Granter.O Listener of duaas,Listen to our duaas,and Accept our visit and Remove our fears and Hide our faults,and Forgive our sins and Have Mercy on our dead and Accept our deeds.,and Forgive our sins.Yaa Allaah,Make me amongst those who will be under Your Protection,achieved Success,made your Zikr and make me from amongst Your servants who have no fear and no grief nor sorrow,by Your Mercy O Most Merciful of those who show Mercy.

I ask You,Grant me perfect and complete and Firm Faith which penetrates my heart and Grant me such Certainty that I know that what reaches me is my Taqdeer,which is written for me and Grant me knowledge which is beneficial,and a fearful heart and a cautious tongue,remembering You,and Grant me pious and obedient children and beautiful patience and a great reward and good actions which are accepted,and business transactions wherein there is no loss,O Light of Lights.O One who Knows the condition of the heart.Take me and all the Muslims away from Darkness towards light, in this world and in the Aakhirat,and Grant me death as a Muslim,and count me amongst the pious/righteous by Your Mercy,O Most Merciful of those who show Mercy.

O Rabb of the entire universe,Yaa Allaah,do not leave any sin of ours un-forgiven in this Blessed place and Yaa Allaah,let there be no grief of ours but You can remove it,and no fault Yaa Allaah but You can hide it,and no sickness Yaa Allaah but You can Cure it,and Grant us good health and Grant us no poverty,but that You can Grant wealth..Yaa Allaah,from all the needs of this world and the Aakhirat,let there be no need,which is for our betterment,which You do not fulfill and make easy.

Yaa Allaah,Fulfill our needs,and Make our affairs easy,and Open our hearts and Accept our visit and remove the fears and Grant us peace (Safety) and conceal our faults and Forgive our sins and Remove our difficulties and let our end be with our good actions and count us with Your pious servants who do not fear or grieve by Your Mercy,O Most Merciful of those who show Mercy.Yaa Rabbal Aalameen ".

THE REWARD OF SALAAT IN MASJID-E-NABAWI (S.A.W.).

There is great reward in performing Salaat with Jamaat in the Masjid-e-Nabawi (S.A.W.).It is related in a Hadith that Rasulullaah (S.A.W.) said that the reward of one Salaat with Jamaat, in my Masjid, is greater than a thousand Salaats (anywhere else),with the exception of Masjid-e-Haraam.The reward of the Salaat with Jamaat in the Masjid-e-Haram is more superior by hundred thousand. (Al-Targheeb Wat Tarheeb).

FORTY SALAATS IN MASJID-E-NABAWI (S.A.W.)

Hadhrat Anas (R.A.) narrates from Rasulullaah (S.A.W.) that whosoever reads forty Salaats in My Masjid without missing one,it will be written for him that he is free from Hell(Jahannam),and free from punishment and free from Nifaaq (Hypocrisy). (Narrated by Ahmed and is reliable - as in Targheeb Wat Tarheeb Lil Munzari - Vol 2 - pg 215)

SALAAT IN MASJID-E-QUBA

Hadhrat Aseed bin Zaheer Ansaari (R.A.) narrates that Rasulullaah (S.A.W.) said that one Salaat in Masjid-e-Quba is equal to one Umrah. (narrated by Tirmidhi and it is said to be good and rare).

Hadhrat Sahl bin Haneef (R.A.) narrates that Rasulullaah (S.A.W.) said that whosoever made purity (i.e. wudhu) and then came to Masjid-e-Quba and performed any Salaat there,then he has received the reward equal to one Umrah. (narrated by Ahmed,Nisai,Ibn-e-Maajah,Hakim,and it is said with reliable chain of narrators,as in Targheeb Vol 2 - pg 218.)

JANNATUL BAQEE.

Near Masjid-e-Nabawi,lies the famous graveyaard of Madinah Munawwarah called Jannahul Baqee.Visit this place also and at the time of visiting,present Salaam in this manner:-

اَلسَّلَامُ عَلٰى اَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِيْنَ وَالْمُسْلِمِيْنَ
وَيَرْحَمُ اللّٰهُ الْمُسْتَقْدِمِيْنَ مِنَّا وَالْمُسْتَاْخِرِيْنَ
وَاِنَّا اِنْ شَآءَ اللّٰهُ بِكُمْ لَلَاحِقُوْنَ ؕ

"Salaam upon those staying here who are Mo'mins and Muslims and Allaah's Mercy be upon those preceeding (us) and coming after (us) and if Allaah wills (Inshaa-Allaah) we also will be definitely meeting you".

Thousands of Sahaabah,Taabi-een and the Pious Predecessors are buried in Jannahul Baqee.Amongst them are the son-in-law of Rasulullaah (S.A.W.),Hadhrat Uthman Ghani (R.A.),Rasulullaah (S.A.W.)'s uncle Hadhrat Abbaas (R.A.),his (S.A.W.)'s grandson,Hadhrat Hasan bin Ali (R.A.) and Rasulullaah (S.A.W.)'s son Hadhrat Ibraaheem,and his daughters,Ruqayyaah,Zainab,Umme Kulthum and his aunties and pure wives and his special attendant,Abdullah bin Masood and Abdur-Rahmaan bin Auf (R.A.) and Hadhrat Sa'd bin Abi Waqqaas (R.A.) are buried there and according to one narration Hadhrat Sayyidah Faatimah's grave is also there.

VISITING THE MARTYRS OF UHUD.

During your stay in Madinah Munawwarah,it is good to go to Uhud,which is the name of a mountain.Rasulullaah (S.A.W.) said,"Uhud loves us and we love it." (AT-Targheeb Vol 2 pg 230.)

In the third Hijri,there was a battle near Uhud.The polytheists of Makkah Mukarramah,attacked the Muslims.Rasulullaah (S.A.W.) and the Sahaabah (R.A.) fought back and seventy Sahaabah (R.A.) were martyred at that time.

Rasulullaah (S.A.W.) was also injured.The enemies wounded him and his uncle Hadhrat Hamzah bin Abdul Mutallib (R.A.),was martyred.The graves of those who were martyred are in one section of the graveyard.Walls have been constructed on all sides .The door is netted so that one can see through,but always locked.

The graves of Hadhrat Hamzah and Hadhrat Mus'ab bin Umair (R.A.),can be seen from the outside and are away from the door.The graves of the other great personalities are near the walls.When present here,make Salaam with the same words which are used for Jannahul-Baqee.

'And Allaah is the One who gives ability and help.
Completed in goodness and All Praise is due to Allaah,the Rabb of the entire universe."

APPENDIX

The humble servant says that the original/main book is now complete,in which approximately all the necessary laws of Haj and Umrah have been explained.Allaah Ta'aala reward the author who mentioned in a brief and concise manner,the details and the regulations of Haj and Umrah.

We found it befitting to include at the end of the book,the duaas for Tawaaf so that the general public find it easy to read.Regarding these duaas,please note the necessary explanation in the forthcoming pages.

Publisher, May Allaah Forgive him.

DUAAS OF TAWAAF.

Tawaaf is an Ibaadat in itself,and a great one.To be engaged in Zikr and duaa whilst making Tawaaf,increases the reward of the Tawaaf.To read the third Kalimah in Tawaaf is proven from the Hadith.

It's virtues are recorded and to read:-

Between the Rukn-e-Yemaani and the Hajr-e-Aswad is proven.

BESIDES THESE,ONE MAY READ WHATEVER ONE WISHES.The best is to pray with sincerity from the heart.There are famous duaas for every round of the Tawaaf.Amongst these are those which are proven from Rasulullaah (S.A.W.) BUT,none of them are proven specifically for Tawaaf or for any particular round of the Tawaaf.Because thes duaas are good and easy for the general public,some pious elders have gathered them together.

It should be remembered that one should read these duaas with the knowledge that if one does not have a duaa book, or has not read these duaas in particular,then it does NOT affect the validity of one's Tawaaf at all.To read these duaas with the belief that it is masnoon or that one's Tawaaf is not complete without them,is wrong.

Yaa Allaah,Save us from the ignorance of sitting in the Masjid-e-Haram and not performing Tawaaf.

THE FIRST ROUND OF TAWAAF.

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَآ إِلٰهَ إِلَّا اللّٰهُ
وَاللّٰهُ أَكْبَرُ ۔ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ
وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ
وَسَلَّمَ ۔ اَللّٰهُمَّ إِيْمَانًا بِكَ وَتَصْدِيْقًا بِكَلِمَاتِكَ
وَوَفَاءً بِعَهْدِكَ وَاتِّبَاعًا لِّسُنَّةِ نَبِيِّكَ وَحَبِيْبِكَ
مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ۔ اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ
الْعَفْوَ وَالْعَافِيَةَ وَالْمُعَافَاةَ الدَّائِمَةَ فِي الدِّيْنِ
وَالدُّنْيَا وَالْآخِرَةِ وَالْفَوْزَ بِالْجَنَّةِ وَالنَّجَاةَ مِنَ النَّارِ ۔

Allaah is Pure,and all Praise is for Him,and there is no one worthy of worship but Allaah.Allaah is the greatest,and from Allaah is the ability to refrain from sins,and to be inclined towards Ibaadah.Allaah is Lofty and Dignified,and Allaah's Mercy and Salaam be upon Rasulullaah (S.A.W.).O Allaah,I bring Faith in You and testify to Your words and complete my pledge with You and adhering to Your Nabi and Beloved, (I perform Tawaaf).Yaa Allaah,I ask of You,forgiveness (from sins) and safety (from every calamity) and permanent protection (from every difficulty) in Deen,Dunyaa (the world) and in the Aakhirat (

hereafter),and I ask for Jannah and seek salvation from Jahannam.

Complete this duaa on reaching Rukn-e-Yemaani,and when proceeding from here,read the following duaa:-

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْآخِرَةِ حَسَنَةً
وَّقِنَا عَذَابَ النَّارِ ۔ وَأَدْخِلْنَا الْجَنَّةَ مَعَ الْأَبْرَارِ ۔
يَا عَزِيْزُ يَا غَفَّارُ ۔ يَا رَبَّ الْعَالَمِيْنَ ۔

"Yaa Rabb,grant us good and blessings in this world and in the Aakhirat,and save us from the punishment of the fire,and enter us into Jannah with the pious ones. O Great Lofty One,O Great Forgiving One,O Rabb of the entire Universe."

THE SECOND ROUND OF TAWAAF.

اَللّٰهُمَّ إِنَّ هٰذَا الْبَيْتَ بَيْتُكَ وَالْحَرَمَ حَرَمُكَ
وَالْأَمْنَ أَمْنُكَ وَالْعَبْدَ عَبْدُكَ وَأَنَا عَبْدُكَ وَابْنُ
عَبْدِكَ وَهٰذَا مَقَامُ الْعَائِذِ بِكَ مِنَ النَّارِ
فَحَرِّمْ لُحُوْمَنَا وَبَشَرَتَنَا عَلَى النَّارِ ۔
اَللّٰهُمَّ حَبِّبْ إِلَيْنَا الْإِيْمَانَ وَزَيِّنْهُ فِيْ قُلُوْبِنَا
وَكَرِّهْ إِلَيْنَا الْكُفْرَ وَالْفُسُوْقَ وَالْعِصْيَانَ
وَاجْعَلْنَا مِنَ الرَّاشِدِيْنَ ۔ اَللّٰهُمَّ قِنِيْ
عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ ۔ اَللّٰهُمَّ
ارْزُقْنِيَ الْجَنَّةَ بِغَيْرِ حِسَابٍ ۔

"Yaa Allaah,this House is definitely Your House,and this Haram is Your Haram.The Peace found here is the Peace given by You and every

servant is Your servant,and I am only a servant,and this is the Place where one seeks refuge from the fire of Jahannam.Thus make our flesh and our skin Haraam for Jahannam.
Yaa Allaah,make Imaan beloved for us and beautify our hearts with it and remove Kufr and disobedience from our hearts and make us from amongst the guided ones.
Yaa Allaah,save us from the punishment on that Day when You will resurrect us.Yaa Allaah,enter us into Jannah without accountablity."

Complete this duaa on reaching Rukn-e-Yemaani,and when proceeding from here,read the following duaa:-

رَبَّنَآ اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى الْاٰخِرَةِ حَسَنَةً
وَّقِنَا عَذَابَ النَّارِ ۔ وَاَدْخِلْنَا الْجَنَّةَ مَعَ الْاَبْرَارِ ۔
يَا عَزِيْزُ يَا غَفَّارُ ۔ يَا رَبَّ الْعٰلَمِيْنَ ۔

THE THIRD ROUND OF TAWAAF.

اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنَ الشَّكِّ وَالشِّرْكِ
وَالشِّقَاقِ وَالنِّفَاقِ وَسُوْءِ الْاَخْلَاقِ وَسُوْءِ الْمَنْظَرِ
وَالْمُنْقَلَبِ فِى الْمَالِ وَالْاَهْلِ وَالْوَلَدِ ۔

اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ رِضَاكَ وَالْجَنَّةَ وَاَعُوْذُ بِكَ
مِنْ سَخَطِكَ وَالنَّارِ ۔ اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ
مِنْ فِتْنَةِ الْقَبْرِ وَاَعُوْذُ بِكَ مِنْ فِتْنَةِ
الْمَحْيَا وَالْمَمَاتِ ۔

"Yaa Allaah,I seek Your refuge from doubt (in Your laws Your being and Your Qualities) , from Shirk and from Nifaaq (hypocrisy). and

*from evil conditions and from evil results in property and progeny.
Yaa Allaah,I beg from You,Your Pleasure and Jannah,and I seek protection from You from Your Wrath and from the fire.
Yaa Allaah,I seek refuge from the trials of the grave and from the calamities of life and death."*

Complete this duaa on reaching Rukn-e-Yemaani,and when proceeding from here,read the following duaa:-

رَبَّنَآ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً
وَّقِنَا عَذَابَ النَّارِ ۝ وَاَدْخِلْنَا الْجَنَّةَ مَعَ الْاَبْرَارِ ۝
يَا عَزِيْزُ يَا غَفَّارُ ۝ يَا رَبَّ الْعٰلَمِيْنَ ۝

THE FOURTH ROUND OF TAWAAF

لّٰهُمَّ اجْعَلْهُ حَجًّا مَّبْرُوْرًا وَّسَعْيًا مَّشْكُوْرًا
ذَنْبًا مَّغْفُوْرًا وَّعَمَلًا صَالِحًا مَّقْبُوْلًا وَّتِجَارَةً
نْ تَبُوْرَ ۝ يَا عَالِمَ مَا فِي الصُّدُوْرِ اَخْرِجْنِيْ يَا اللّٰهُ
نَ الظُّلُمَاتِ اِلَى النُّوْرِ ۝ اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ
جِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالسَّلَامَةَ
نْ كُلِّ اِثْمٍ وَّالْغَنِيْمَةَ مِنْ كُلِّ بِرٍّ وَّالْفَوْزَ بِالْجَنَّةِ
نَجَاةَ مِنَ النَّارِ ۝ رَبِّ قَنِّعْنِيْ بِمَا رَزَقْتَنِيْ
بَارِكْ لِيْ فِيْمَا اَعْطَيْتَنِيْ وَاخْلُفْ عَلٰى كُلِّ غَائِبَةٍ
مِنْكَ بِخَيْرٍ ۝

"Ya Allah, make this Haj an accepted one and be pleased with the effort and forgive the sins and make the actions good and accepted ones and grant me business without loss.O One who knows the inner recesses

of the heart.
Ya Allah,Move me from Darkness to Light (proper Imaan).
Ya Allah,I seek (those actions)which make Your Mercy Waajib and (those actions) which make Your Forgiveness necessary ,and safety from every sin and (the ability to) benefit from every good, and to be rewarded with Jannah and freedom from the fire.
Ya Rabb,grant me contentment with whatever sustenance You have Provided for me, and grant barakat in whatever boons and favours You have granted me."

Complete this duaa on reaching Rukn-e-Yemaani,and when proceeding from here,read the following duaa:-

رَبَّنَآ اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى الْاٰخِرَةِ حَسَنَةً
وَّقِنَا عَذَابَ النَّارِ ، وَاَدْخِلْنَا الْجَنَّةَ مَعَ الْاَبْرَارِ ،
يَا عَزِيْزُ يَا غَفَّارُ ، يَا رَبَّ الْعٰلَمِيْنَ ،

THE FIFTH ROUND OF TAWAAF.

اَللّٰهُمَّ اَظِلَّنِىْ تَحْتَ ظِلِّ عَرْشِكَ يَوْمَ لَا ظِلَّ اِلَّا
ظِلُّ عَرْشِكَ وَلَا بَاقِىَ اِلَّا وَجْهُكَ وَاسْقِنَا مِنْ حَوْضِ
نَبِيِّكَ سَيِّدِنَا مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
شَرْبَةً هَنِيْئَةً مَّرِيْئَةً لَّا نَظْمَاُ بَعْدَهَا اَبَدًا
اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ مِنْ خَيْرِ مَا سَئَلَكَ مِنْهُ
نَبِيُّكَ سَيِّدُنَا مُحَمَّدٌ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
وَاَعُوْذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَكَ مِنْهُ نَبِيُّكَ
سَيِّدُنَا مُحَمَّدٌ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ،

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ الْجَنَّةَ وَنَعِیْمَهَا وَمَا یُقَرِّبُنِیْ
اِلَیْهَا مِنْ قَوْلٍ اَوْ فِعْلٍ اَوْ عَمَلٍ ؕ وَاَعُوْذُ بِكَ مِنَ النَّارِ
وَمَا یُقَرِّبُنِیْ اِلَیْهَا مِنْ قَوْلٍ اَوْ فِعْلٍ اَوْ عَمَلٍ ؕ

"Yaa Allaah,grant me space in the shade on that Day when there will be no Shade except the shade of Your Throne,and when there will be nothing left besides Your Being,and make me drink from the pond of Your Nabi,Sayyidinah Muhammed (S.A.W.),such a pleasant and tasty mouthful,after which no thirst is felt.
Yaa Allaah,I ask of You those good things which Your Nabi, Sayyidinah Muhammed(S.A.W.) asked for,and I seek refuge from those evil things which Your Nabi,Sayyidinah Muhammed(S.A.W.) sought refuge ability to do such actions which will make Jannah nearer to me and I seek protection from those actions and words which take people near Jahannam."

Complete this duaa on reaching Rukn-e-Yemaani,and when proceeding from here,read the following duaa:-

رَبَّنَآ اٰتِنَا فِی الدُّنْیَا حَسَنَةً وَّفِی الْاٰخِرَةِ حَسَنَةً
وَّقِنَا عَذَابَ النَّارِ ؕ وَاَدْخِلْنَا الْجَنَّةَ مَعَ الْاَبْرَارِ ؕ
یَا عَزِیْزُ یَا غَفَّارُ ؕ یَا رَبَّ الْعٰلَمِیْنَ ؕ

THE SIXTH ROUND OF TAWAAF.

اَللّٰهُمَّ إِنَّ لَكَ عَلَيَّ حُقُوْقًا كَثِيْرَةً فِيْمَا بَيْنِيْ
وَبَيْنَكَ وَحُقُوْقًا كَثِيْرَةً فِيْمَا بَيْنِيْ وَبَيْنَ خَلْقِكَ ۔
اَللّٰهُمَّ مَا كَانَ لَكَ مِنْهَا فَاغْفِرْهُ لِيْ وَمَا كَانَ
لِخَلْقِكَ فَتَحَمَّلْهُ عَنِّيْ وَأَغْنِنِيْ بِحَلَالِكَ عَنْ حَرَامِكَ
وَبِطَاعَتِكَ عَنْ مَعْصِيَتِكَ وَبِفَضْلِكَ عَمَّنْ سِوَاكَ
اَللّٰهُمَّ إِنَّ بَيْتَكَ عَظِيْمٌ وَوَجْهَكَ كَرِيْمٌ
وَأَنْتَ يَا اَللّٰهُ حَلِيْمٌ كَرِيْمٌ عَظِيْمٌ تُحِبُّ الْعَفْوَ
فَاعْفُ عَنِّيْ

"Yaa Allaah,upon me are Your many rights in those things which are between me and You,and many rights in those things which are between me and Your creation.Yaa Allaah forgive me in all those things which are solely connected to You,and You become responsible for those things which are connected to Your creation.

Yaa Allaah Grant me Halaal Sustenance so that I can be independant from Haraam,and Grant me the ability to be obedient to You and Free me from disob..dience and Bless me with Your Favours so that I am independant of others.

Yaa Allaah,definitely,Your House is the Most Dignified and Your Being is the Most Respectful,and Yaa Allaah,You are are the Most Affectionate,the Most Merciful One,and the Most Dignified One.You love Forgiveness,so Forgive my sins."

from here,read the following duaa:-

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْآخِرَةِ حَسَنَةً
وَّقِنَا عَذَابَ النَّارِ ۔ وَأَدْخِلْنَا الْجَنَّةَ مَعَ الْأَبْرَارِ ۔
يَا عَزِيْزُ يَا غَفَّارُ ۔ يَا رَبَّ الْعٰلَمِيْنَ ۔

THE SEVENTH ROUND OF TAWAAF.

اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ إِيْمَانًا كَامِلًا وَّيَقِيْنًا
صَادِقًا وَّرِزْقًا وَّاسِعًا وَّقَلْبًا خَاشِعًا وَّ
لِسَانًا ذَاكِرًا وَّرِزْقًا حَلَالًا طَيِّبًا وَّتَوْبَةً
نَّصُوْحًا وَّتَوْبَةً قَبْلَ الْمَوْتِ وَرَاحَةً عِنْدَ الْمَوْتِ
وَمَغْفِرَةً وَّرَحْمَةً بَعْدَ الْمَوْتِ وَالْعَفْوَ عِنْدَ الْحِسَابِ
وَالْفَوْزَ بِالْجَنَّةِ وَالنَّجَاةَ مِنَ النَّارِ بِرَحْمَتِكَ يَا عَزِيْزُ
يَا غَفَّارُ رَبِّ زِدْنِيْ عِلْمًا وَّأَلْحِقْنِيْ بِالصّٰلِحِيْنَ

"Yaa Allaah I ask of You Perfect Imaan and True Certainty and Abundant Sustenance and a Fearful (humble) heart,and a tongue which makes Your Zikr,and Halaal and Pure earnings (sustenance) and a heart which repents sincerely and truthfully and repentance before death and ease at the time of death,and Mercy after death,and Forgiveness at the time of accountability,and to to be granted Jannah and to be granted Safety from Jahannam. (All this I ask) through Your Mercy,O Dignified One,O Most Forgiving One,O my Rabb,increase me in knowledge and count me amongst the pious ones."

Complete this duaa on reaching Rukn-e-Yemaani,and when proceeding from here,read the following duaa:-

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْآخِرَةِ حَسَنَةً
وَّقِنَا عَذَابَ النَّارِ وَأَدْخِلْنَا الْجَنَّةَ مَعَ الْأَبْرَارِ
يَا عَزِيْزُ يَا غَفَّارُ يَا رَبَّ الْعٰلَمِيْنَ

Whilst making Tawaaf,whenever one comes to the Hajr-e-Aswad,say:- " Bis-millaah Allaahu-Akbar", and make Istilaam as done in the starting (i.e. place the two hands on the Hajr-e-Aswad and kiss between the palms.If this cannot be done,then touch it with the right hand and then kiss the hands,and if this cannot be done either then raise the two hands towards the Hajr-e-Aswad in such a way that both palms face it and the back of the palms are in front of you,then kiss the hands.

When Tawaaf is completed,then make Istilaam of the Hajr-e-Aswad for the eighth time.

Remember that to give a Muslim difficulty is Haraam.Therefore do not push or pull and hurt anyone while making Tawaaf,Istilaam of the Hajr-e-Aswad or the Rukn-e-Yamani.

Allaah Grant us all Deeni understanding and Save us from the deception/ploys of the nafs and shaitaan.
Completed in goodness.

25/4/95.

لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ ط لَبَّيْكَ لَا شَرِيْكَ لَكَ
لَبَّيْكَ ط اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ ط
لَا شَرِيْكَ لَكَ ط

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ وَلَا حَوْلَ
وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ

رَبَّنَا اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً
وَّقِنَا عَذَابَ النَّارِ ط وَاَدْخِلْنَا الْجَنَّةَ مَعَ الْاَبْرَارِ ط
يَا عَزِيْزُ يَا غَفَّارُ ط يَا رَبَّ الْعٰلَمِيْنَ ط

The Printing House
Tel.: 837-2908
837-2972
Fax: 837-3043